



BUDDHA AS AN AVATAR OF VISHNU: A DECOLONIAL LENS

By Unapologetic Hindu

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Meaning of Buddha , Sugata , Tathagata and Bodhisattva

[Tathagata](#)

[Buddha](#)

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Bhikshus and Shramanas

Br upanishad

Verse 4.3.22:

अत्र पितापिता भवति, मातामाता, लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः । अत्र स्तेनोऽस्तेनो भवति, भ्रूणहाभ्रूणहा, चाण्डालोऽचाण्डालः, पौलकसोऽपौलकसः, श्रमणोऽश्रमणः, तापसोऽतापसः, अनन्वागतं पुण्येनानन्वागतं पापेन, तीर्णो हि तदा सर्वज्जोकाहृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā, lokā alokāḥ, devā adevāḥ, vedā avedāḥ । atra steno'steno bhavati, bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālāḥ, paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ,; tāpaso'tāpasah, ananvāgataṁ puṇyenānanvāgataṁ pāpena, tīrṇo hi tadā sarvājñochokāhṛdayasya bhavati ॥ 22 ॥

22. In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brāhmaṇa no killer, a Caṇḍāla no Caṇḍāla, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect).

Apte Practical Sanskrit-English Dictionary

भिक्षु  **>>** **भिक्षुः** [भिक्ष-उन्] **1** A beggar, mendicant in general; भिक्षां च भिक्षवे दद्यात् Ms. 3. 94.

—**2** A religious mendicant, a Brāhmaṇa in the fourth order of his religious life (when he quits his house and family and lives only on alms), a *Samnyāsīn*.

—**3** The fourth order or stage in the religious life of a Brāhmaṇa (संन्यास).

—**4** A Buddhist mendicant.

Apte Practical Sanskrit-English Dictionary

श्रमण  **>>** **श्रमण** *a.* (णा

—**णी** *f.*) [श्रम्-युच्] **1** Labouring, toiling.

—**2** Low, base, vile.

—**णः** **1** An ascetic, a devotee, religious mendicant in general.

—**2** A Buddhist ascetic.

—**3** A beggar.

Several śramaṇa movements are known to have existed in India before the 6th century BCE (pre-Buddha, pre-Mahavira), and these influenced both the āstika and nāstika traditions of Indian philosophy.[28][29][page needed] Martin Wiltshire states that the Śramaṇa tradition evolved in India over two phases, namely Paccekabuddha and Savaka phases, the former being the tradition of individual ascetic and latter of disciples, and that Buddhism and Jainism ultimately emerged from these as sectarian manifestations.[30] These traditions drew upon already established Brahmanical concepts, states Wiltshire, to communicate their own distinct doctrines.[31] Reginald Ray concurs that Śramaṇa movements already existed and were established traditions in pre-6th century BCE India, but disagrees with Wiltshire that they were nonsectarian before the arrival of Buddha.[28]

Overview of Buddha Avatar

Buddha avatar used for Gautam Buddha as a major avatar while 2 minor avatars namely Mayamoha and Mahamoha.

Let's talk about these minor avatars first.

As per Vishnu Puran and Padma Puran Mayamoha avatar was an avatar of Vishnu Ji who deluded the army of Hrada Daitya (son of Hiranyakashipu) during Satya Yuga.

As per Shiva Puran, Linga Puran and Padma Puran Mahamoha was the avatar of Vishnu Ji which comes in killing of Tripurasura for deluding the army of Tripurasura . This event also happened in Satya Yuga.

**I am Siddhartha Ikshvaku, known as
Gautama Buddha, Sugata, and
Vishnu's Avatar. I deluded asuras
from the Vedic path and guided others
to Nirvana.**



Early Buddhist References

(Namo tassa bhagavato arahato sammāsambuddhassa)

Tipitaka

(5th century BC to 1st century AD)

Note many of these things would be applied to other Buddhas as well

Gautam Buddha viewed as God of gods !!

Tipitaka (5th century BC to 1st century AD)

Thag 21.1 VAṄĠISATATHERAGĀTHĀ

Vaṅḡisattheragāthā—Bhikkhu Sujato



As he spoke, so he acted;
he was a disciple of the Buddha.
He cut the net of death the deceiver,
so extended and strong.

Blessed One, Kappāyana saw
the starting point of grasping.
He has indeed gone far beyond
Death's domain so hard to pass.

God of gods, best of men, I bow to you,
and to your son,
who followed your example, a great hero;
a giant, true-born son of a giant."

That is how these verses were recited by the senior venerable Vaṅḡisa.

Yathā vādī tathā kāri,
ahu buddhassa sāvako;
Acchecchi maccuno jālaṃ,
tataṃ māyavino daḷhaṃ.

Addasa bhagavā ādimaṃ,
upādānassa kappiyo;
Accagā vata kappāno,
maccudheyyaṃ suduttaraṃ.

Taṃ devadevaṃ vandāmi,
puttaṃ te dvipaduttama;
Anujātaṃ mahāviraṃ,
nāgaṃ nāgassa orasaṃ"ti.

Itthaṃ sudaṃ āysmā vaṅḡiso thero gāthāyo abhāsithāti.

Tatruddānaṃ

Gautam Buddha seen teacher of humans and gods !!

Tevijja Sutta ([DN13](#))

7.2

“Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa.

“ayaṃ kho, bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito manasākaṭe viharati uttarena manasākaṭassa aciravatiyā nadiyā tīre ambavane.

7.3

He has this good reputation:

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

7.4

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

Gautam Buddha as Brahma Bhuta

Sela Sutta (MN 92)

I am a Buddha, brahmin,
Yesam ve dullabho loke,
the supreme surgeon,
pātubhāvo abhiñhaso;
one of those whose appearance in the world
Soham brāhmaṇa sambuddho,
is hard to find again.
sallakatto anuttaro.

A manifestation of divinity, unequalled,
Brahmabhūto atitulo,
crusher of Māra's army;
mārasenappamaddano;
having subdued all my opponents,
Sabbāmitte vasī katvā,
I rejoice, fearing nothing from any quarter."
modāmi akutobhayo".

Gautam Buddha was not human based on his foot !!

Dona Sutta (AN 4.36) :-

At one time the Buddha was traveling along the road between Ukkatṭhā and Setavyā,
Ekaṃ samayaṃ bhagavā antarā ca ukkaṭṭhaṃ antarā ca setabyaṃ addhānamaggappaṭipanno hoti.
as was the brahmin Doṇa.

Doṇopi sudarṃ brāhmaṇo antarā ca ukkaṭṭhaṃ antarā ca setabyaṃ addhānamaggappaṭipanno hoti.

Doṇa saw that the Buddha's footprints had **thousand-spoked wheels, with rims and hubs, complete in every detail.**

Addasā kho doṇo brāhmaṇo bhagavato pādesu cakkāni sahaṣṣārāni sanemikāni sanābhikāni
sabbākāraparipūrāni;

It occurred to him,

disvānassa etadahosi:

“Oh, how incredible, how amazing!

“acchariyaṃ vata bho, abbhutaṃ vata bho.

Surely **these couldn't be the footprints of a human being?”**

Na vatimāni manussabhūtaṣa padāni bhavissanti”ti.

The Buddha had left the road and sat at the root of a tree cross-legged, setting his body straight, and establishing mindfulness in his presence.

Atha kho bhagavā maggā okkamma aññatarasmiṃ rukkhamaule nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ
paṇidhāya parimukhaṃ satim upatthapetvā.



Footprint of Buddha with
Dharmacakra and Triratna, 1st
century, Gandhāra

Gautama Buddha :- 32 signs of Mahapurush !!

Sela Sutta (MN 92)

“Did you say ‘the awakened one’?”

“Buddhoti—bho keṇiya, vadesi”?

“I said ‘the awakened one’.”

“Buddhoti—bho sela, vadāmi”ti.

Then Sela thought,

Atha kho selassa brāhmaṇassa etadahosi:

“It’s hard to even find the word ‘awakened one’ in the world.

“ghosopi kho eso dullabho lokasmiṃ—yadidaṃ ‘buddho’ti.”*

The **thirty-two marks of a great man** have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other.

Āgatāni kho panamhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti anañña.

If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

Sace agāraṃ ajjhāvasati, rājā hoti cakkavatti dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ sattaratanasamannāgato.

Then Sela thought,

Atha kho selassa brāhmaṇassa etadahosi:

“The ascetic Gotama possesses the **thirty-two marks completely**, lacking none.

“samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi, no aparipuṇṇehi;

But I don’t know whether or not he is an awakened one.”*

no ca kho naṃ jānāmi buddho vā no vā.

I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said,

Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamanānaṃ:

“Those who are perfected ones, fully awakened Buddhas reveal themselves when praised.”*

‘ye te bhavanti arahanto sammāsambuddhā te sake vanne bhaññaṃ attānaṃ pātukaronti’ti.

32 Major Signs of the Buddha

- ❖ Mark of the Wheel of Law on soles of feet or palms of hands



- ❖ A bump on the top of the head known as *ushnisha*
 - *Ushnisha*: a cranial bump on the head of the Buddha symbolizing his wisdom/divine knowledge.
- ❖ Tuft of hair between eyebrows (*urna*) symbolizing spiritual insight.
- ❖ Webbed fingers and toes: The fingers and toes of a Buddha are connected with a web of white light.



Debunking :- Buddha said I am not deva !!

Dona Sutta (AN 4.36)

He went up to the Buddha and said to him:

Disvāna yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam etadavoca:

“Sir, might you be a god?”

“Devo no bhavam bhavissatī”ti?

“I will not be a god, brahmin.”

“Na kho aham, brāhmaṇa, devo bhavissāmī”ti.

“Might you be a centaur?”

“Gandhabbo no bhavam bhavissatī”ti?

“I will not be a centaur.”

“Na kho aham, brāhmaṇa, gandhabbo bhavissāmī”ti.

“Might you be a native spirit?”

“Yakkho no bhavam bhavissatī”ti?

“I will not be a native spirit.”

“Na kho aham, brāhmaṇa, yakkho bhavissāmī”ti.

Remember me, brahmin, as a Buddha.
Buddhoti maṃ, brāhmaṇa, dhārehīti.

I could have been reborn as a god,
Yena devūpapatyassa,
or as a centaur flying through the sky.
gandhabbo vā vihaṅgamo;
I could have become a native spirit,
Yakkhattam yena gaccheyyam,
or returned as a human.
manussattañca abbaje;
But I've ended those defilements,
Te mayham āsavā khīṇā,
they're blown away and mown down.
viddhastā vinaḷikatā.

Like a graceful lotus,
Puṇḍarikam yathā vaggu,
to which water does not cling,
Toyena nupalippati; *
the world doesn't cling to me,
Nupalippāmi lokena, *
and so, brahmin, I am a Buddha.”
Tasmā buddhosmi brāhmaṇa”ti.

Lalitvistar Sutra (1st century BC to 3rd century AD)

Gautam Buddha is called Narayana because he had strength of Narayana in Ch7 and 26

§C 111 asitaḥ prekṣati jambusāhvayamidaṁ divyena vai cakṣuṣā
so 'drākṣit kapilāhvaye puravare śuddhodanasyālaye |
jāto lakṣaṇapunyaṭejabharito nārāyaṇasthāmavān
dṛṣṭvā cāttamanā udagamanasaḥ sthāmāsyā saṁvardhitaḥ || Verse 7.61

sarvayācanakebhyaścūrṇamālyamālāguṇamūrdhābharāṇānupradānatvād Vai 312 bhrūmadhye
sujātapradakṣiṇāvartottaptaviśuddhavarṇābhāsoṇa ityucyate | dīrgharātraṁ
nirargalasarvayaññayajanasamādapanasarkalyāṇamitrānuśāsanyanuddharadharmabhāṇakānām
dautyaprekṣaṇe
diggamanāgamanāparikhedanasarvabuddhabodhisattvapratyekabuddhāryaśrāvakaḍharmabhāṇakam
ātāpitṛgurudakṣiṇiyatamondhakāraavidhamanatailadhṛtatṛṇolkāpradīpanānāgandhatailapradīpasarvā
kāraropetaprāsādikatathāgatapratimākāraṇakṣīrapratibhāsaratnottīrṇakośapratimaṇḍanaparasattv
abodhacittāmukhikāraṇakuśalasambhāraviśeṣatvānmahāsthāmaprāpta ityucyate |
mahānārāyaṇabalopetatvānmahānārāyaṇa ityucyate |
koṭīśatamāradharṣaṇabalopetatvātsarvaparapramardaka ityucyate |
daśatathāgatabalopetatvāddaśatathāgatabalopeta ityucyate |

“Asita, with his miraculous eyes, saw the continent called Jambu. He saw in the house of Śuddhodana, in the noble city called Kapila, the mighty Nārāyaṇa born,⁵⁸ endowed with all auspicious signs, merits and glory. Having seen this he was gratified and exhilarated, and his vigour increased. (6)

the most exquisite, pleasing things, and adorned them with heaps of milky-white jewels. Because he has made others develop the mind of awakening, [433] his accumulation of virtue has been exceptional. Therefore he is known as the One with the Beautiful, Glowing Tuft of Hair between the Eyebrows That Curls Clockwise and Has an Exquisite Color.

“Because he is endowed with the great strength of Nārāyaṇa, he is called the Great Nārāyaṇa. Because he is endowed with power to tame many millions of demons, he is called the Destroyer of All Adversaries.

“Because he is endowed with the ten powers of the thus-gone ones, he is called the One with the Ten Powers of a Thus-Gone One.⁷

Devatishya Stotram (2nd* century AD to 4th** century Ad) By Bhatta Varaha Swamin
(/Shankarswamin)

पौराणि श्रुतिर् एष लोकमहितो
बुद्धः किलासौ हरिर्
दृष्ट्वा जन्म जराविनाशबलतां
लोकं कृपाभ्युद्यतः।

There is the old pauranic tradition that this world-honoured Buddha
is in fact **Viṣṇu** who once saw that the world is subject
to birth, old age and death; inspired by compassion
he was born in the illustrious **Śākya family as Gautama**,
saviour of mankind and endowed with a remarkable mind;
which foolish person does not realize now
that he is the helpful teacher?¹¹

/ gna' sngon khyab 'jug 'di yis 'jig rten
skye rga na 'chi'i dbang gyur thos nas su /
/ mi rnams bskyab phyir rmad byung blo yis
snying brtse brtson pas shākya'i rigs rgyas par /
/ gau ta mar 'khrungs sa stengs 'jig rten 'dir ni
sangs rgyas gyur par grag ces thos /
/ skye bo nyon mongs blun zhing rmongs pas
ston pa phan 'dogs lags par ma 'tshal grang /

जातः शाक्यकुलेन्द्रर् अद्भुतमतिस्
त्राता नृणां गौतमः
शास्तरं हितम् एव कस् तम् अबुधो
नावैति मूढो जनः॥ १४

In the Purāṇas one can hear: This Viṣṇu has heard that all creatures
must succumb to birth, age, illness and death.
In order to protect mankind, with great effort and sympathy he was
born to the Śākya clan
As Gautama with his wondrous understanding; on earth, in this
world, he was known as the Buddha.
Since mankind is so foolish and blinded by its own defilement,
however, it does not recognize him as their teacher, who provides
benefits.

Tarkjala Commentary(early 6th century AD) by Bhavyaviveka(/Bhava)

Earliest undisputed account of name of 10 incarnations of Vishnu Ji
beside itihaas/puranas

*/nya dang rus sbal phag pa dang/
/ seng mgo can mi mi'u thung dang/
/ ra mo ra ma khyab 'jug dang /
/ sangs rgyas kal ka'i can 'di bcu /*

Viṣṇu's *avatāras* are accordingly: fish (*nya*), turtle (*rus sbal*), boar (*phag / phag pa*), man-lion (*seng mgo can mi / mi yi seng ge*), dwarf (*mi'u thung / mi thung*), Rāma (*ra mo / dga' byed*), Rāma (*ra ma / ra ma na*), Kṛṣṇa (*khyab 'jug / nag po*),²⁰ Buddha (*sangs rgyas*) and Kalkin (*kal ka'i can / kal ki rtse*).

Early Hindu References

(Namo Buddhāya Śuddhāya Namaste Jñānarūpiṇe)

Vishnu Dharma Purana (Upapurana)

(3rd to 4th century AD*)

Chapter 66 verse 68

Buddha who is son of Shuddhodana is avatar of Vishnu Ji

Then, in the terrible age of Kali, the lotus flower arose. I shall become a Buddha, the son of Shuddhodana, and free from envy. I will preach the Dharma by resorting to Buddhist Dharma. Showing compassion to men and women to beings. They were dressed in red and had bright eyes and a calm mind. They will teach the Dharma to Shudras when I attain Buddhahood .

ततः कलियुगे घोरे [066.068]
संप्राप्ते ऽब्जसमुद्भव [066.068]
शुद्धोदनसुतो बुद्धो [066.068]
भविष्यामि विमत्सरः [066.068]
बौद्धं धर्ममुपाश्रित्य [066.069]
करिष्ये धर्मदेशनाम् [066.069]
नराणामथ नारीणां [066.069]
दयां भूतेषु दर्शयन् [066.069]
रक्ताम्बरा ह्याञ्जिताक्षाः [066.070]
प्रशान्तमनसस्ततः [066.070]
शूद्रा धर्मं प्रवक्ष्यन्ति [066.070]
मयि बुद्धत्वमागते [066.070]
एडुकचिह्ना पृथिवी [066.071]
न देवगृहभूषिता [066.071]
भवित्री प्रायशो ब्रह्मन् [066.071]
मयि बुद्धत्वमागते [066.071]
स्कन्धदर्शनमात्रं हि [066.072]
पश्यन्तः सकलं जगत् [066.072]
शूद्राः शूद्रेषु दास्यन्ति [066.072]
मयि बुद्धत्वमागते [066.072]

Nilamata Purana(Kashmir Mahatmya)(4th to 8th century AD)

Date of Buddha Avatar's birth

विष्णुदेवो जगन्नाथो ब्रह्मन् प्राप्ते⁶ कालौ युगे ।
अष्टाविंशत्तमे⁷ भावी⁸ बुद्धो नाम जगद्गुरुः ॥७०८॥

पुण्ययुक्ते निशानाथे वंशाखे मासि काश्यप ।
तस्मात् कालादथारभ्य काले भाविन्यतः परम् ॥७१०॥

शुक्लै सम्पूजनं तस्य यथा कार्यं तथा शृणु ।
सर्वौषधैः सर्वरत्नैः¹ सर्वगन्धै²स्तथैव च³ ॥७११॥

बुद्धार्चस्नापनं⁴ कार्यं शाक्योक्तै⁵ वंचनैस्तथा ।
सुधासिताश्च कर्तव्या शाक्यावासाः प्रयत्नतः ॥७१२॥

क्वचिच्चित्रयुता कार्या चैत्या देवगृहा⁶स्तथा ।
उत्सवं⁷ च तथा कार्यं नटनर्तकसङ्कुलम्⁸ ॥७१३॥

शाक्यानां पूजनं कार्यं चीवरा⁹हारपुष्कै ।
सर्वमेतद् भवेत्कार्यं यावत्प्राप्ता मवेन्मघा ॥७१४॥

709-710a O Brahman, the god Visnu, the lord of the world, shall be (born as) the preceptor of the world, Buddha by name, at the time when the Pusya is joined with the moon, in the month of Vaisaksha, in twenty eighth Kali Age.

710b-12. Listen from as to how his worship should be performed in the bright-half, from that period onwards, in future. The image of Buddha should be bathed (with water rendered holy) with all medicinal herbs, all jewels and all scents, in accordance with the sayings of the Sakyas. The dwellings of the Sakyas (i.e. Viharas) should be whitewashed with care.

713. Here and there, the Caityas - the abodes of the god - should be provided with paintings. The festival, swarming with the actors and the dancers, should be celebrated.

714. The Sakyas should be honoured with Civara (the dress of a Buddhist mendicant), food and books. All this should be done till the advent of Magha.

Vayu Purana

(earliest versions dated to 300 to 500 AD)

****As quoted by Buddhist Pragyavarman in 8th-9th century in
Devatishya Stotra Tika.**

Present version has only 12000 verses out of 24000 verses

Devathishya Stotra Tika :- Pragyavarman (8th -9 th century AD)

/ khyab 'jug la dad pa rnams 'di la dad pa yin par smra ste / de yang
sngon yi gnam rgyud kyi nang nas / rlung gi gnam rnying pa las
tshul'di ltar thos so zhes smra ba dag dgag pa'i phyir / gna' sngon
zhes bya ba la sogs pa smos pa yin te / 'jig rten gsum gyis mchod pa'i
sangs rgyas gang yin pa de nyid ni khyab 'jug yin te sngar / nya dang
rus sbal phag dang ni / zhes bya ba la sogspa smos pa'i phyir ro /
/ de yang khyab 'jug 'dis 'jig rten pa skye ba dang rga ba la sogs pa'i
dbang du gyur cing / gzhan dbang du gyur pa thos nas de'i phyir
snying rjes mi 'di rnams bskyab cing gdon par bya'o snyam nas /
rma du byung zhing thams cad mkhyen par gyur pa / ngo mtshar du
gyur pa'i blos snyingbrtse bas 'di dag 'di las gdon par bya'o snyam
nas / shākya'i rigs rgyas pa gau tama zhes bya ba'i rigs dag par skyes
shing / tshig gzung bar 'os par byas nas 'jig rten 'dir yang sangs rgyas
zhes bya bar gyur cing / de kho na nyid ston pa yin la phan par byed
pa yang yin no zhes gnam du grags par thos so zheszer ba de ni de lta
ma yin te / skye bo rmongs shing blun par gyur pa des sa gsum gyi
ston pa de kho na nyid ston par mdzad pa dang / 'gro ba thams cad la
phan 'dogs pa ni sangs rgyas bcom ldan 'das yin par shes shing / ma
rtogs pa yinno /
/ de yang sangs rgyas ni
rgya lam na / lan 'ga' zhig 'byung ba
pa'i phyir shes pa ma yin te / ji skad du

bskal pa bye ba phrag stong dang /
/ brgya phrag bye ba dag tu yang /
/ sangs rgyas sgra yang mi thos na /
/ sangs rgyas mthong ba smos ci dgos /

The believers of Viṣṇu say that they trust in this [god]; for they say that one can hear this in a certain way in old tales, in the Vāyupurāṇa. In order to refute this, it is written: *In the Purāṇas etc. the Buddha, who is adored by the three worlds, is certainly Viṣṇu; since it is written above: "Fish, turtle and boar" etc.*

This Viṣṇu has heard specifically that all creatures must submit to birth and age etc.; they are not their own masters. Therefore he considered protecting mankind out of sympathy, to rescue it. With wonderful, omniscient, wondrous understanding he thought, out of compassion: "I want to save them!" He was born into the great Śākya clan in the pure family of Gautama and he spoke words which should be heeded. Since he was born to this world as the so-called Buddha, he is the teacher of the true way as well as the one who provides [other] blessings. This is clearly related. The Word So [says]: So it is not! Since mankind is foolish and blinded it does not know or recognize that the teacher of the three worlds, the one who teaches the true reality and provides benefits to all is the Buddha, the sublime one.

They do not understand this since a Buddha appears so seldom. That is to say:

"When you do not once hear the voice of the Buddha in ten million times a thousand ages of the world and also not in a hundred times ten million, how much more difficult can it be to recognize the Buddha?" So it is said.

Matsya Purana (3rd to 5th century AD)

Chapter 47 verse 247 -248

कर्तुं धर्मव्यवस्थानमसुराणां प्रणाशनम्।
बुद्धो नवमको जज्ञे तपसा पुष्करेक्षणः॥
देवसुन्दररूपेण द्वापायनपुरःसुरः॥२४७॥
तस्मिन्नेव युगे क्षीणे संध्याशिष्टे भविष्यति।
कल्की तु विष्णुयशसः पाराशर्यपुरःसरः॥२४८॥

For the establishing of the *dharma* pretty well, and for the destruction of the *asuras*, in the ninth incarnation, lord Buddha was born, Sundara was having the same form at that point of time. His eyes resembled the lotus flowers. Dvaipāyana– the great ascetic happened to be his priest. At the end of the same yuga, when only sandhyā would be left, lord Viṣṇu will incarnate in the form of Kalki- the son of Viṣṇuyaśa.

Narayana worship in Inner Asia traced to 1st century BC inscription and Sakas texts of that time mentions link between Narayana and Buddha

On the basis of the above we can offer the following reading of the Dayr-Asan inscription:

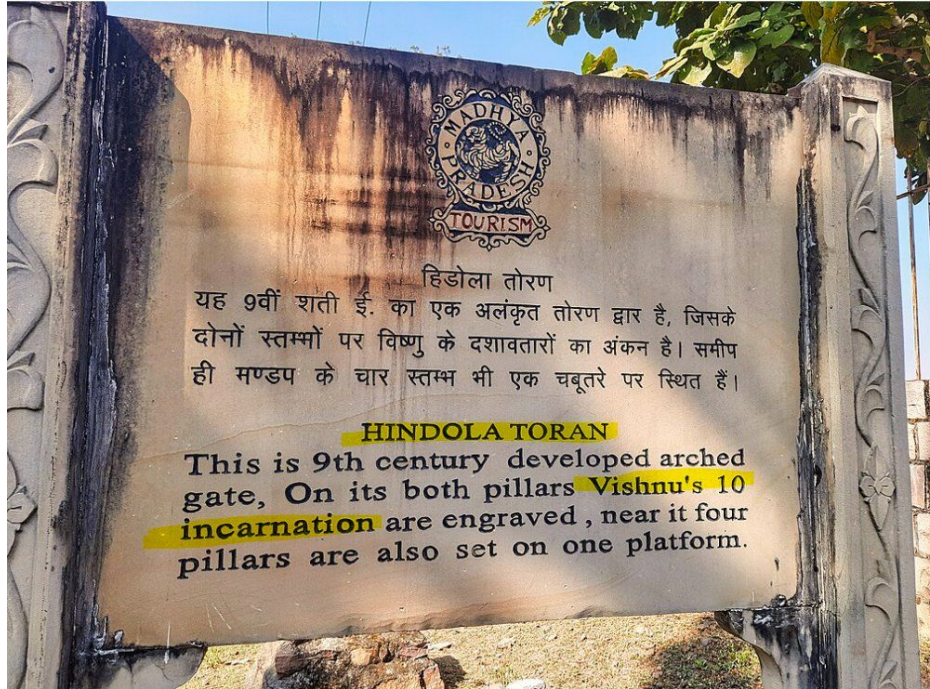
na|nra
yam a(?) am
ja
ya
ho

The second half of the text of the inscription can clearly be interpreted already at the first glance, viz.: *jaya ho* “be victorious!”. The first word is the equivalent of the Sanskrit adjective *jaya*- ‘victorious, triumphant; winning’. In itself we could, naturally, think of the Sanskrit word *jaya*- ‘victory; winnings’, and also of the verbal form *jaya* ‘win’, but the next word excludes this possibility of interpretation. The word *ho* is the equivalent of the Sanskrit *bhava* ‘be’, beside which only an adjective can stand. The phonological development of the form *ho* agrees exactly with that of the Kroraina Prākṛit *hotu*, which goes back to the Old Indian form *bhavatu*.¹⁵

to Erdélyi is a subsequent engraving. In this case we get the name *ṇayama(m)* or *ṇayama(m)*, which reminds us at once of the name *Nārāyaṇa*. There would be nothing surprising in the appearance of *Nārāyaṇa* in Inner Asia. His figure was widely known through Buddhism among the Inner Asian peoples, the Sogdians and the Sakas. Thus we find it in *Saka texts* as the name of a Buddha, viz.: *nārāyi jasta be'ysa* “*Nārāyaṇa, the Buddha*” further, as the denomination of a *deva*, viz.: *nārāyam gyastā* and *nārāya jasta* “*Nārāyaṇa, the deva*”, *naramda agvīhasti khū nārāyam gyastā* “he went away invincibly, like *Nārāyaṇa, the*

Archaeological Evidence

Hindola Toran :- Buddha avatar with Kalki 9th century AD

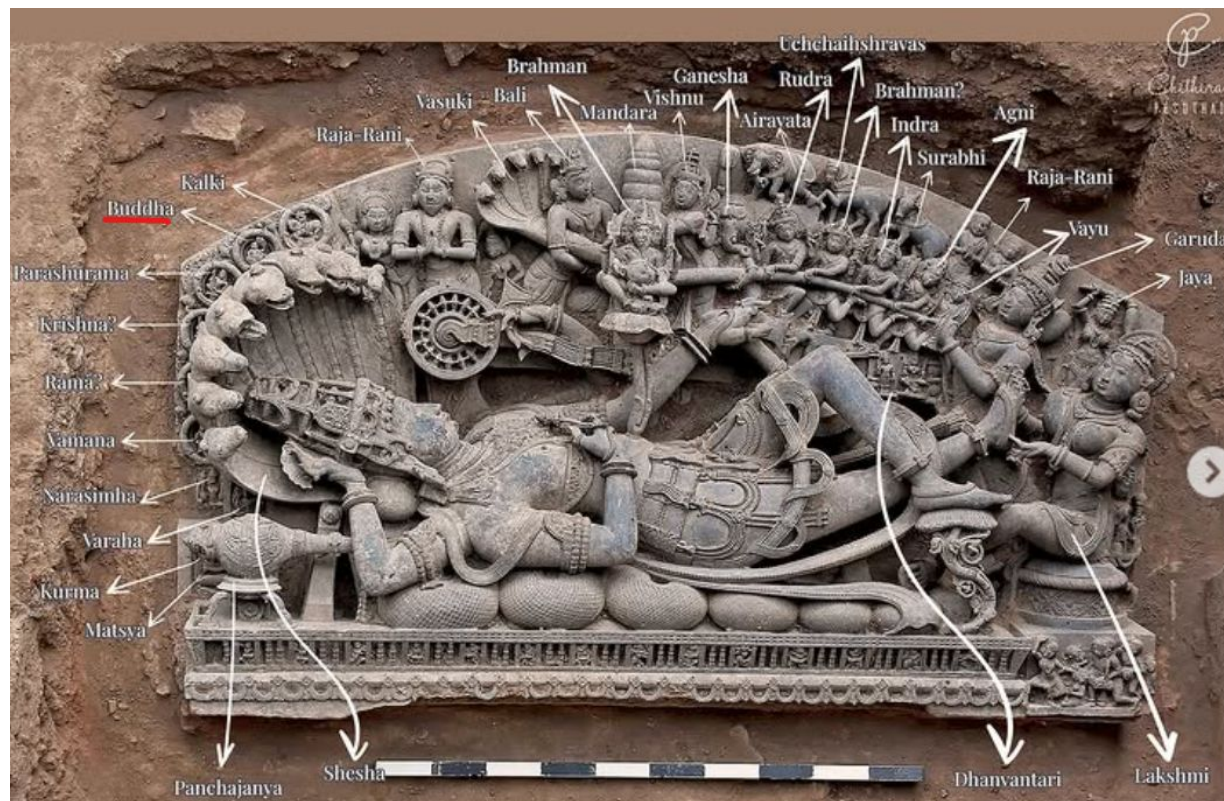


Vishnu Dashavatar :- Raichur district Karnataka (11th or 12th century AD)



This Vishnu idol found in the [Krishna river](#) basin has special features. Dr Desai added, "The aura around Vishnu shows 'dashavatara' such as Matsya, Koorma, Varaha, Narasimha, Vamana, Rama, Parashurama, Krishna, **Buddha** and Kalki."

Sheshshayi Vishnu :- Sindkhed Raja town in Maharashtra's Buldhana district (11th century)



12th-Century Buddha as Vishnu's Avatar at a Buddhist Monastery in Sravasti build by Srivastava Kayastha

found that this building had one characteristic offset brick base at the lowest part and was there constructed of very large bricks. There were



48

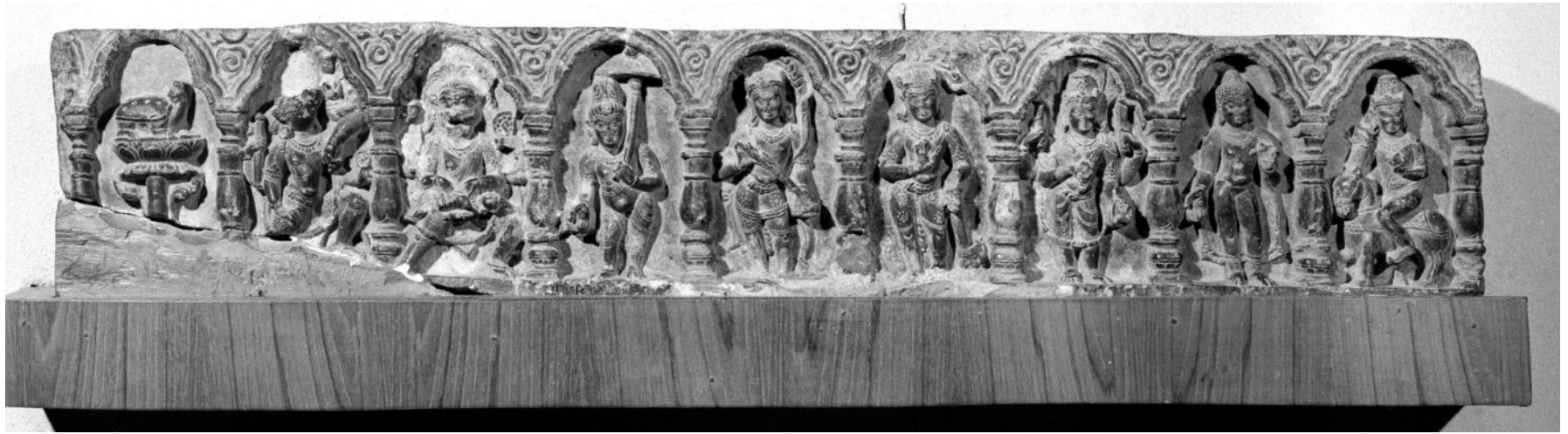
W. Hoey—*Set Mahet.*

[Extra-No.

the clearest indications that this building had been twice rebuilt with extreme care exactly on the old foundation, before it was finally rebuilt at the latest date prior to falling into the decay in which I found it, the successive strata being clearly defined. I cleared the whole of the mound above and found the well shown in the map of Sahet or Set, and in one chamber I found a fragment of a red sandstone slab or pillar. I also found two fragments of well executed stone images—Vaishnavite—with small marginal figures of Buddha cut on them. These are referable obviously to a period when Buddha had been incorporated among the incarnations of **Vishnu**, the period of re-absorption of Buddhism into Hinduism. When I went to the floor of the next previous stage of building, which lay about 8 feet below the floor of the upper one, I found the large slab already referred to at page 3 bearing the long Sanscrit inscription. It had lain there un-disturbed, for many years,

8th C. incomplete Pallava inscription of the Varaha Perumal temple at Mahabalipuram describes the Avatars of Vishnu

Dashavatar Panel found at Nalanda (Gupta Era)



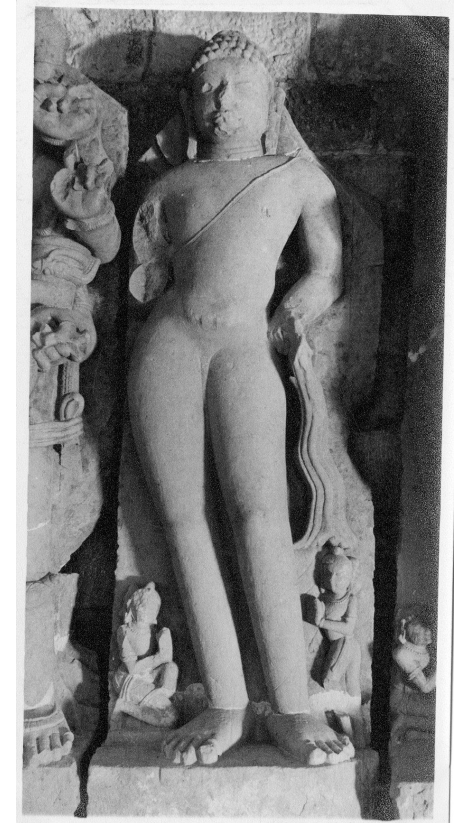
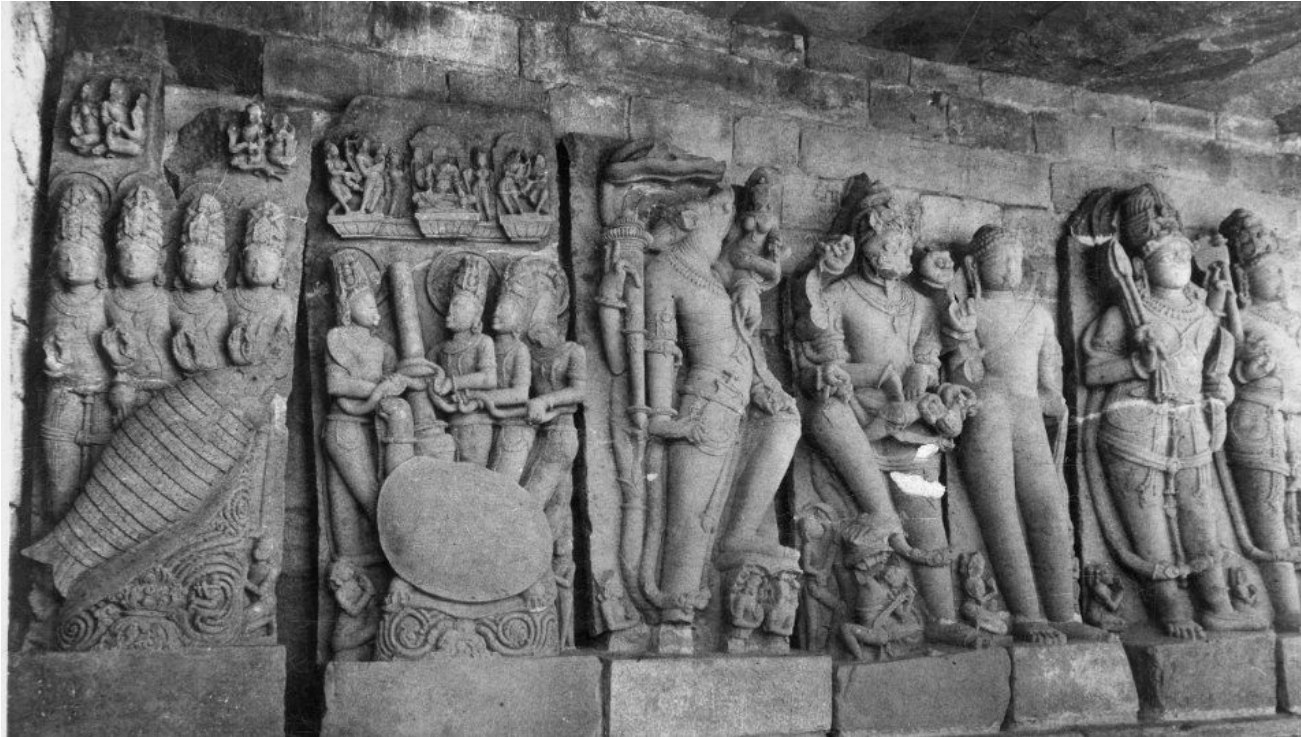
Buddha as a attendant deity to lord Harihara (GUPTA ERA)



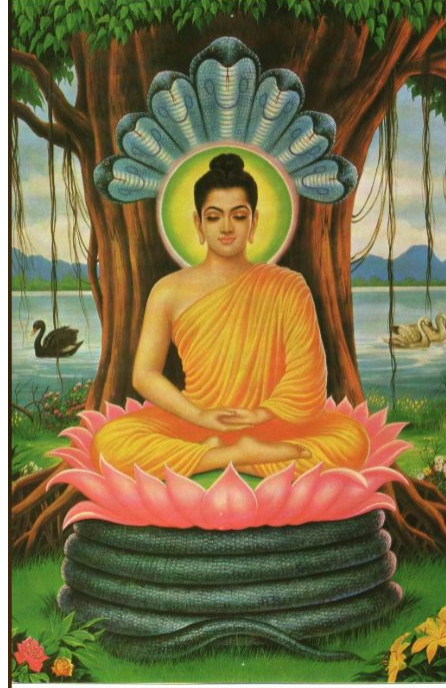
Konark Museum

Another very interesting composite sculpture from Bihar now on exhibit in **Gupta gallery of archaeological** section of Indian museum Kolkata shows the four armed Harihara in the centre, the back hands carrying a trident and a conch shell and front hand skull cap and discus. But what is unique in this sculpture is the presence of standing Buddha and image of Surya in the right and left side of Harihara. The halos round the head of Buddha and Surya, the former stands on a double – petalled lotus and the latter on his seven horsed chariot driven by Aruna. The separate sections of pedestal allotted to them prove that they are no more attendants here but are cult objects of worship¹⁴.

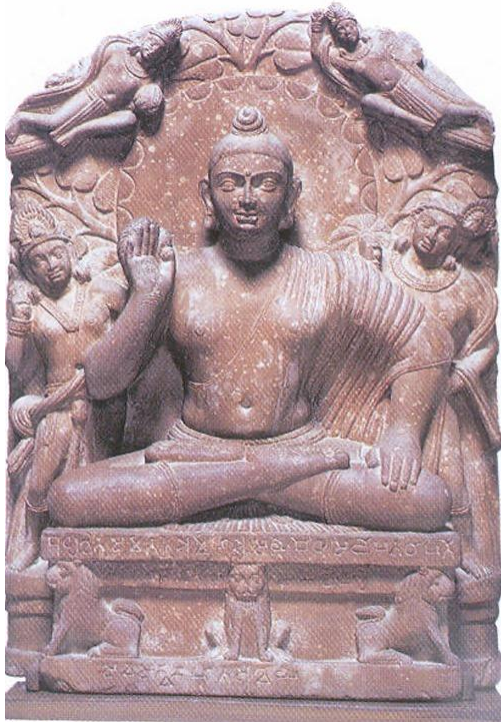
Garhwa fort temple complex, Prayagraj :- 12th century



Mucalinda Nagaraja on Buddha



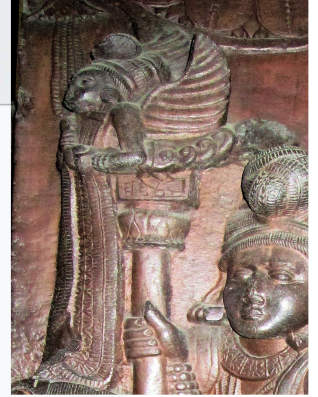
Janeau in Mathura Style of Kushan Era



Seated Buddha with attendants. Red sandstone; h. 36 $\frac{1}{2}$ " (93.3 cm).
Mathura region, Uttar Pradesh, India. Kushan period, c. 124 C.E.
Kimbell Art Museum, Fort Worth.

Buddha on Garuda inspired by Vishnu on Garuda

Dvaravati period, Thailand from the 800 CE influenced from garuda being a vahan of vishnu from Shunga Era (heliodorus pillar)

[illegible]

Vedic Buddhist
Used to worship garuda dwaja
too as seen from Bharhut stupa
of 100 BCE

Theme 2 : Vedic roots of early Buddhism

Indra is Shrestha among devas in Dhammapada verse 30

Maghavatthu

Maghavā became chief of the gods

Appamādena maghavā,

by means of diligence.

devānaṃ seṭṭhataṃ gato;

People praise diligence,

Appamādaṃ pasaṃsanti,

while negligence is always deplored.

pamādo garahito sadā.

Elder Buddhists used to believe in both Vedas and Buddha

"I go for refuge to the Buddha, the unaffected,

"Upemi saraṇaṃ buddhaṃ,
to his teaching and to the Sangha.

dhammaṃ saṅghaṇṇa tādinaṃ;

I undertake the precepts,

Samādiyāmi sīlāni,

that will be good for me.

taṃ me atthāya hehiti.

I used to be brahmin by kin,

Brahmabandhu pure āsiraṃ,

today I truly am a brahmin!

ajjamhi saccabrāhmaṇo;

Master of the three knowledges, accomplished in wisdom,

Tevijjo vedasampanno,

I'm a scholar, a bathed initiate."

sottiyo camhi nhātaḥ"ti.

vedasampanno,

vedasampanno

① adj. (of a Brahman) accomplished in the Vedas; consummate in the sacred scriptures [veda + sampanna]

② adj. accomplished in gnosis; consummate in insight [veda + sampanna]

Buddha quoting Manusmriti in Dhammapada

७१. न हि पापं कतं कम्मं, सज्जु खीरंव मुच्चति ।
डहन्तं वालमन्वेति, भस्मच्छन्नोव पावको ॥

जैसे ताजा दूध शीघ्र नहीं जमता, उसी तरह किया गया पाप कर्म शीघ्र (अपना) फलें नहीं लाता। राख से ढंकी आग की तरह जलता हुआ वह मूर्ख का मीठा करता है।

१०९. अभिवादनशीलस्स, निच्चं वुड्ढापचायिनो ।
चत्तारो धम्मा बहन्ति, आयु वण्णो सुखं बलं ॥

जो अभिवादनशील है (और) नित्य बड़े-बूढ़ों की सेवा करता है, उसकी (ये) चार बातें बढ़ती हैं - आयु, वर्ण, सुख और बल।

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।
शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥ १७२ ॥

Manusmriti Chapter 4

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि तस्य वर्द्धन्ते, आयुर्विद्या यशो बलम् ॥ ९६ ॥
[२.१२१] ॥

(अभिवादनशीलस्य) अभिवादन करने का जिसका स्वभाव है और (नित्यं वृद्धोपसेविनः) विद्या वा अवस्था में वृद्ध पुरुषों की जो नित्य सेवा-संगति करता है (तस्य आयुः विद्या यशः बलं चत्वारि वर्द्धन्ते) उसकी आयु, विद्या, कीर्ति और बल इन चारों की नित्य उन्नति हुआ करती है ॥ ९६ ॥

Buddha on Agnihotra and Savitri Mantra

MN 92 Sela Sutta

बैठे। तब केणिय जटिल ने बुद्ध-प्रमुख भिक्षु-संघ को अपने हाथ से, सतर्पित किया, पूर्ण किया। केणिय जटिल भगवान् के भोजन कर, पात्र से हाथ हटा लेने पर एक नीचा आसन ले, एक ओर बैठ गया। एक ओर बैठे हुये केणिय जटिल को भगवान् ने इन गाथाओं से (दान) अनुमोदन किया—

“यज्ञों में मुख अग्नि-होत्र हैं, छन्दों में मुख (=मुख्य) सावित्री है।

मनुष्यों में मुख राजा है, नदियों में मुख सागर है॥१॥

नक्षत्रों में मुख चन्द्रमा है, तपने वालों में मुख आदित्य है।

भगवान् कणिय जटिल को इन गाथाओं से अनुमोदित कर आसन से उठकर चल दिये।

Buddha manifested as per auspicious signs of Vedas and Shastras of Brahmins

Lalitavistara ch5 (sanskrit based reading)

(Tibetan reading)

CHAPTER V.

75

Hearing this, the Bodhisattva manifested himself as one versed in the Vedas and the S'astras of the Bráhmans, and endowed with the thirty-two marks which he was afterwards to bear.

Thus, Bhikshus, the Bodhisattva, having, while in Tushita, ascertained the time of his birth, observed the eight pre-ordained signs in the palace of the king S'uddhodana.

What were the eight signs ?

That palace was devoid of grass, dust, thorns, gravel, hardness and dirt; it was well watered, well adorned, (or well purified,) well aired, freed from darkness and dust, unaffected by gadflies, mosquitoes, flies, insects and reptiles, showered over with flowers, and well under controul. This was the first pre-

aryanthough... / lalitavi...a-sutra

Q 111 12 13 14 15

He now spoke:

"The priests' mantras and the treatises of the Vedas mention the proper form for a bodhisattva to take when descending into the womb of his mother. It should be in the form of an excellent, great elephant with six tusks, covered with golden netting. Its head should be very red and exceedingly handsome. It should ooze fragrant fluids from its temples and have a glorious body. Someone who is learned in the Vedas and scriptures of the priests will then recognize such features and use them to predict the

34

THE PLAY IN FULL

arrival of a person endowed with the thirty-two marks of a great man."

Siddhārtha has twanged his grandfather's bow, and thence the sound."

Thereupon all men and gods, in great delight, burst forth in hundreds of thousands of hilarious cheers and laughter. Devaputras, coming under the sky, thus addressed the king and the multitude:

"Since the saint has strunged the bow without rising from his seat and the ground, he will doubtless soon fully attain his object after overthrowing the army of Māra."

Now, Bhikṣus, the Bodhisattva, having strunged the bow, took an arrow, and, with great force and vigour, shot it. That arrow successively pierced the targets of Ānanda, Devadatta, Sundarananda and Daṇḍapāṇi, and, passing on to the iron drum at the tenth krośa, pierced it through, as also the seven palm trees and the mechanical boar made of iron, and disappeared within the earth. The spot where the arrow touched the earth was so pierced as to appear like a well. To this day that spot is called *Sarakūpa*, "the arrow well."³⁵ Hundreds of thousands of men and gods burst forth in loud and repeated shouts and cheers. All the Sākya became joyous and struck with wonder. But this feat and these accomplishments in art are not particularly wonderful. Devaputras, coming under the sky, thus addressed the king and the multitude:

"Why this wonder and wherefore?

"This being, who will assume the seat of former Buddhas on this earth, assuming the bow of might and the arrow of nibility and soullessness, will kill the master of evil, pierce through the network of darkness which envelopes the eye (of reason), and attain the prosperous, stainless, griefless ultimatum of Bodhi."

Saying this, the Devaputras showered flowers on the Bodhisattva, and then disappeared.

In this way he excelled in all arts and accomplishments current among men, exceeding all in human and celestial regions—in leaping; in running foremost; in writing, printing and arithmetic; in wrestling and archery; in quick walking, jumping,

and swimming; in the use of arrows; in riding on the neck of the elephant, on the back of the horse, and on the chariot; in fighting with bows; in firmness, vigour, and veteranship; in wrestling; in the use of the goad and the lasso; in vehicles for going upwards, forwards and on water; in boxing; in hair-dressing; in cropping, piercing, swimming, and high jump; in guessing; in divining others' thoughts; in explaining enigmas; in hard beating; in dice-playing; in poetry and grammar; in book-writing; in assuming shapes (pantomime); in the art of decoration; in reading; in pyrotechnics; in playing on the *Vinā*; in music and dancing; in reciting songs; in story-telling; in dances; in symphony; in dramatic exhibition; in masquerade; in making flower garlands; in shampooing; in tinting jewels; in dyeing cloth; in jugglery; in explaining dreams; in divining from the cries of birds; in the knowledge of the characteristics of women, men, horses, cattle, goats, and eunuchs; in demonology; in the Vedic glossary; in the Nigamas, Purāṇas, Itihāsas, Vedas, grammar, Nirukta, (lexicography), Śikṣhā, (phonology), Chhandas (versification), yajña rituals (kalpa), and astronomy; in the Sāṅkhya, the Yoga and the Vaiśeṣika doctrines; in ceremonials; in dress; in political economy (*arthavidyā*); in ethics, legerdemain (*Āścharya*), and surgery (*Āsura*); in the knowledge of the cries of mammals and birds; in disputation (*hetuvidyā*); in lac ornaments; in wax-works; in needle-work; in basket-work; in leaf-cutting; in perfumery.³⁶

Now, at that time Daṇḍapāṇi, the Sākya, bestowed his daughter, the Sākya maiden Gopā, on the Bodhisattva. She was caused by king Suddhodana to be duly married to the Bodhisattva. Having obtained her from amidst eighty-four thousand maidens, the Bodhisattva, according to human practice, gratified himself by enjoying and associating with her. Gopā was installed the chief queen amidst the eighty-four thousand maidens, and she did not cover her face in the presence of any person, neither before her mother-in-law, nor before her father-in-law, nor before other persons of the house. They all advised her and argued with her.

The image shows a fragment of an ancient papyrus scroll. It contains two lines of handwritten text in a cursive script, likely from a Greek or Roman source. The first line is partially obscured by a purple rectangular marker on the left. The second line is also partially obscured by a purple rectangular marker on the left. The text is written in dark ink on a light-colored, textured papyrus surface.



- Text - Tocharian *Maitreyasamiti-Nāṭaka*
- The text describes that Maitreya Buddha demonstrated exceptional scholarly prowess by studying seminal Sastras such as the Ramayana, Vaiśeṣika, and Ayurveda at just eight years old

b1 The Rāmāyana 7 Astronomy 8 Vaiśeṣika-
philosophy 9 Logic...

b2 ... architecture 17 āyurveda 18 These Śāstras
he (studied) at (only) eight years old...

b3 ... virtues of the noble Maitreya, because
who... the *sarvapāśāṇḍik*-sacrifice

Buddha teaching swadharma of Brahmins

suttacentral.net/snp3.4/en/sujato?lang=en&layout=linebyline&reference=si%2Cvri¬es=asterisk&highlight=false&script=latin

Anusāsatu maṃ bhavaṃ,
where an oblation is profitable; tell me this.”
Yattha hutam ijjhate brūhi me tam”.

“Well then, brahmin, listen up, I will teach you the Dhamma.
“Tena hi tvam, brāhmaṇa, odahassu sotaṃ; dhammaṃ te desessāmi—

Don't ask about birth, ask about conduct;
Mā jātim pucchī caraṇaṇca puccha,
for the fire of Jātaveda is born from kindling. *
Kaṭṭhā have jāyati jātavedo;
A steadfast sage, even though from a low class family,
Nīcākulīnopi munī dhitimā,
is a thoroughbred checked by conscience.
Ājāniyo hoti hirinisedho.

Tamed by truth, fulfilled by taming,
Saccena danto damasā upeto,
a complete knowledge master who has completed the spiritual journey—
Vedantagū vūsitabrahmacariyo;
that is where a brahmin seeking merit
Kālena tamhi habyaṃ pavecche,
should bestow a timely offering as sacrifice.
Yo brāhmaṇo puññapekko yajetha. *

vr48.151

vedantagū

① masc. who has a complete knowledge of the Vedas ; lit. gone to the end of the Vedas [veda + anta + gū]

Gautam Buddha is teaching that for Brahmins they should complete their knowledge of Vedas and do timely yagyas

~ Tipitaka

Sutta Nipāta 3.5 Maghasutta

A knowledge master, loving absorption, mindful,
Yo vedagū jhānarato satīmā,
who has reached awakening and is a refuge for many:
Sambodhipatto saraṇaṃ bahūnaṃ;
that is where a brahmin seeking merit
Kālena tamhi habyaṃ pavecche,
should bestow a timely offering as sacrifice.”
Yo brāhmaṇo puñṇapekkho yajetha”.

Sutta Nipāta 5.5

“Any brahmin recognized as a knowledge master,
“Yaṃ brāhmaṇaṃ vedagumābhijaññā,
who has nothing, unattached to sensual life,
Akiñcanaṃ kāmabhava asattaṃ;
clearly has crossed this flood,
Addhā hi so oghamimaṃ atāri,
crossed to the far shore, kind, wishless.
Tiṇṇo ca pāraṃ akhilo akaṅkho.

And a wise person here, a knowledge master,
Vidvā ca yo vedagū naro idha,
having untied the bond to life after life,
Bhavābhava saṅgamimaṃ visajja;
free of craving, untroubled, with no need for hope,
So vītataṇho anīgho nirāso,
has crossed over rebirth and old age, I declare.”
Atāri so jātijaranti brūmi”ti.

Mettaḡumāṇavapucchā catutthī.

Buddha on Yagyas (dhammapada)

१०६. मासे मासे सहस्सेन, यो यजेथ सतं समं।
एकञ्च भावित्तानं, मुहुत्तमपि पूजये।
सायेव पूजना सेय्यो, यज्जे वस्ससतं हुतं॥

जो (कोई) सौ वर्षों तक महीने-महीने हजार रुपये से यज्ञ करे और (स्रोतापन्न से लेकर क्षीणाश्रव तक) (कि सी) भावितात्म (व्यक्ति की) मुहूर्त-भर ही पूजा कर ले तो सौ वर्षों के यज्ञ की अपेक्षा वह (मुहूर्त-भर की) पूजा ही श्रेयस्क रहती है।

१०८. यं कि ज्जियिटुं व हुतं व लोके, संवच्छरं यजेथ पुज्जपेक्खो।
सब्बम्पि तं न चतुभागमेति, अभिवादना उज्जुगतेसु सेय्यो॥

पुण्य की इच्छा से जो कोई संसार में वर्ष-भर यज्ञ-हवन करे, तो भी वह (स्रोतापन्न से लेकर क्षीणाश्रव की कि सी अवस्था को प्राप्त) सरलचित्त (व्यक्तियों) को किये जाने वाले अभिवादन के चतुर्थांश के बराबर भी नहीं होता।

Buddhacharitra

Ch 2

का ॥२५॥

कुलात्ततोऽस्मै स्थिरशीलयुक्तात्साध्वीं वपुर्ह्रीं विनयोपपन्नाम् ।

॥ यशोधरां नाम यशोविशालां वामाभिधानां श्रियमाजुहाव ॥ २६ ॥

तब स्थायी शील से युक्त कुल से साध्वी, सुन्दर शरीर, लजा विनय से उपपन्न एवं विशाल यश वाली यशोधरा नाम की कन्या को, जो कि स्त्रियों में लक्ष्मी सदृश थी, उस (राजकुमार) के लिये बुलाया ॥२६॥

भं भासुरं चाङ्गिरसाधिदेवं यथावदानर्चं तदायुषे सः ।

जुहाव हव्यान्यकृशे कृशानौ ददौ द्विजेभ्यः कृशानं च गाश्च ॥ ३६ ॥

उसकी दीर्घायु की कामना से राजा ने शुक्र अधि देव युक्त ग्रह-चक्र की विधिवत् पूजा की, प्रज्वलित अग्नि में आहुति दी तथा ब्राह्मणों को गाय एवं स्वर्ण दिये ॥३६॥

सस्तौ शरीरं पवितुं मनश्च तीर्थाम्बुभिश्चैव गुणाम्बुभिश्च ।
वेदोपदिष्टं सममात्मजं च सोमं पपौ शान्तिसुखं च हार्दम् ॥ ३७ ॥

शरीर-शुद्धि के लिये तीर्थों के जल में तथा मन की पवित्रता के लिये गुणरूप जल में स्नान किया । वेद-विहित सोम रस के साथ-साथ अपने से ही उत्पन्न हार्दिक शान्ति-सुख का पान किया ॥३७॥

बभार राज्यं स हि पुत्रहेतोः पुत्रं कुलार्थं यशसे कुलं तु ।

स्वर्गाय शब्दं दिवमात्महेतोर्धर्मार्थमात्मस्थितिमाचकाङ्क्ष ॥ ५३ ॥

उस राजा ने पुत्र के लिये राज्य वहन किया, वंश के लिये पुत्र का पालन किया, यश के लिये कुल की रक्षा की, स्वर्ग के लिये शब्द (वेद) का अध्ययन किया तथा अपने लिये स्वर्ग की और धर्म के लिये अपने जीने की इच्छा की ॥५३॥

एवं स धर्मं विविधं चकार सद्भिर्निपातं श्रुतितश्च सिद्धम् ।

दृष्ट्वा कथं पुत्रमुखं सुतो मे वनं न यायादिति नाथमानः ॥ ५४ ॥

इस तरह राजा ने सत्पुरुषों द्वारा सेवित एवं वेद-प्रतिपादित विविध धर्मों का सेवन (अनुष्ठान) किया । पुत्र का मुख देखकर यह प्रार्थना की कि मेरा पुत्र किसी प्रकार वन न जावे ॥५४॥

अजाज्वलिष्टाथ स पुण्यकर्मा नृपश्रिया चैव तपःश्रिया च ।

कुलेन वृत्तेन धिया च दीप्तस्तेजः सहस्रांशुरिवोत्सिसृक्षुः ॥ ५० ॥

पुण्यकर्मा वह राजा राज लक्ष्मी एवं तपस्या के तेज से प्रज्वलित हुआ, तथा अपने उज्ज्वल कुल, आचरण एवं बुद्धि से प्रदीप्त हुआ मानो सूर्य के समान तेज फैलाने की इच्छा कर रहा हो ॥५०॥

स्वायंभुवं चार्चिकमर्चयित्वा जजाप पुत्रस्थितये स्थितश्रीः ।

चकार कर्माणि च दुष्कराणि प्रजाः सिसृक्षुः क इवादिकाले ॥ ५१ ॥

स्थिर लक्ष्मी वाले उस राजा ने पुत्र के स्थायी जीवन के लिये पूज्य स्वयंभू की पूजा करके जप किया, तथा युग के आदि में प्रजाओं की सृष्टि करने की इच्छावाले ब्रह्मा के समान दुष्कर कर्म (तप) किया ॥५१॥

Debunking Veda rejection in Tevijja sutta

12.1

“Well, of the brahmins who are proficient in the three Vedas, Vāseṭṭha, is there even a single one who has seen the Divinity with their own eyes?”

“Kiṃ pana, vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho”ti?

12.2

“No, Mister Gotama.”

“No hidaṃ, bho gotama”.

12.3

“Well, has even a single one of their tutors seen the Divinity with their own eyes?”

“Kiṃ pana, vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyopi, yena brahmā sakkhidiṭṭho”ti?

12.4

“No, Mister Gotama.”

“No hidaṃ, bho gotama”.

13.1

“Well, what of the ancient seers of the brahmins proficient in the three Vedas, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmita, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught.

“Kiṃ pana, vāseṭṭha, yepi tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitananubhāsanti, vācitananuvācenti, seyyathidaṃ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu.

13.2

Did they say:

Tepi evamāhaṃsu:

13.3

“We know and see where the Divinity is or what way he lies?”

‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yahiṃ vā brahmā’”ti?

13.4

“No, Mister Gotama.”

“No hidaṃ, bho gotama”.

As per rules of logic provided “if” condition is false so any consequence of going over that is technically inconclusive which is the case here

(13.3)

“We know and see where the Divinity is or what way he lies?”

‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yahiṃ vā brahmā’”ti?

(13.4)

“No, Mister Gotama.”

“No hidaṃ, bho gotama”.

(14.1)

“So it seems that none of those brahmins have seen the Divinity with their own eyes,

“Iti kira, vāseṭṭha, natthi koci tevijjānaṃ brāhmaṇānaṃ ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho.

(14.2)

Natthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyopi, yena brahmā sakkhidiṭṭho.

(14.3)

Natthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyapācariyopi, yena brahmā sakkhidiṭṭho.

(14.4)

Natthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugā yena brahmā sakkhidiṭṭho.

(14.5)

and not even the ancient seers

Yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidāṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gitaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitaṃ manubhāsanti, vācītaṃ manuvācenti, seyyathidaṃ—aṭṭhako vāmaṃ vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu:

(14.6)

claimed to know where he is.

‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yahiṃ vā brahmā’ti.

(14.7)

Yet the brahmins proficient in the three Vedas say:

Teva tevijjā brāhmaṇā evamāhaṃsu:

(14.8)

“We teach the path to the company of that which we neither know nor see.

‘yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema.

(14.9)

(25.1)

“In the same way, Vāseṭṭha, the brahmins proficient in the three Vedas proceed having given up those things that make one a true brahmin, and having undertaken those things that make one not a true brahmin. Yet they say:

“Evameva kho, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakārakā te dhamme samādāya vattamānā evamāhaṃsu:

(25.2)

‘We call upon Indra! We call upon Soma! We call upon Varuṇa! We call upon Īśāna! We call upon the Progenitor! We call upon the Divinity! We call upon Mahinda! We call upon Yama!’

‘indamavhayāma, somamavhayāma, varuṇamavhayāma, īśānamavhayāma, pajāpatimavhayāma, brahmamavhayāma, mahiddhimavhayāma, yamamavhayāma’ti.

Are the brahmins proficient in the three Vedas encumbered with possessions or not?”
sapariggahā vā tevijjā brāhmaṇā apariggahā vā”ti?

(32.3)

“They are.”

“Sapariggahā, bho gotama”.

(32.4)

“Are their hearts full of enmity or not?”

“Saveracittā vā averacittā vā”ti?

(32.5)

“They are.”

“Saveracittā, bho gotama”.

(32.6)

“Are their hearts full of ill will or not?”

“Sabyāpajjacittā vā abyāpajjacittā vā”ti?

(32.7)

“They are.”

“Sabyāpajjacittā, bho gotama”.

(32.8)

“Are their hearts corrupted or not?”

“Saṅkiliṭṭhacittā vā asaṅkiliṭṭhacittā vā”ti?

(32.9)

“They are.”

“Saṅkiliṭṭhacittā, bho gotama”.

Kalachakra Tantra :- 11th century AD

Ch 2 mentions Dashavatar names however doesn't directly link it Vishnu

अध्यात्मपटलः

बीजस्य क्षमा करोति स्फुटगुरुधनतां तोयमेव द्रवत्वं
तेजः पाकं करोति प्रवरदशविधो मास्तो वृद्धिमस्य ।
वृद्धे भूयोऽवकाशं ददति हि गगनं कालतः ^१सृष्टिरेवं
नानाभावैरनेकैः सतनुरवमनः शक्तयः स्फारयन्ति ॥५॥

गुह्याब्जे रक्तमध्ये पतितमपि यदा ^२बोधिबीजं सबीजं
मत्स्यः कूर्मो वराहो भवति नरहरि र्वाभनो ^३रामरामौ ।
कुण्डो बुद्धो नरेन्द्रो भवति दशविधं चाप्यवस्था दशैता
गर्भे तिस्रस्तथैका प्रसवनसमये बालकाले पि च द्वे ॥ ६ ॥

कोमारे योवनेन्या प्रभवति विपुलैका च सम्यक् तथैका
वृद्धत्वेष्येकशान्ता ^४भवति निधनता चान्तिमा गर्भजानां ।
मत्स्याकारस्तु ^५मात्स्ये भवति कतिदिनं कूर्मभावस्तु ^६को
बाराह्येतस्य सूर्यायतनमपि भवेन् नारसैह्ये ^७प्रसूतिः ॥७॥

वामन्ये बालभावो ^८द्वि नृपति दशनान्युद्भवं यान्ति राम्ये
^९भूयो राम्ये पतन्ति स्फुटमपि कपटं कारयेत् सैव काण्ड्ये ।
बोद्धे शान्तिं करोति व्रतमपि ^{१०}नियमं याति मृत्युश्च कल

Theme 3: Vedas rejection as pramana

Nagarjuna veda rejection

excerpt (pp. 379-382) from the Daśabhūmika Vibhāṣā, a treatise on the Ten Grounds Sutra, attributed to Nāgārjuna

Question: The Vedas assert that whoever is able to know the Vedas become purified and possessed of peace and security. How then can you state that they have no good methods for attaining nirvāṇa?

Response: Although the Vedas assert that whoever knows the Vedas will gain peace and security, this is not the ultimate liberation. Rather, this is but an envisioning of liberation projected onto another body. This claim bases itself on the idea that existence in the long-life heavens constitutes liberation. Therefore the Vedas truly contain no means to achieve liberation.

Shaiva Followers don't get enlightenment despite shiva being a bodhisattva/ future buddha

The Bhagavat replied, 'Āditya and Candra came from his eyes, Maheśvara came from his forehead, Brahmā came from his shoulders, Nārāyaṇa came from his heart, Devi Sarasvatī came from his canines, Vāyu came from his mouth, Dharaṇī came from his feet, and Varuṇa came from his stomach. When those deities had come from Avalokiteśvara's body, that Bhagavat said these words to the deity Maheśvara: Maheśvara, in the Kaliyuga, when beings have bad natures, you will be declared to be the primal deity who is the creator, the maker. All those beings will be excluded from the path to enlightenment.

The deva Maheśvara praised Bodhisattva Mahāsattva Avalokiteśvara in that way and then sat silently. Then Bodhisattva Mahāsattva Avalokiteśvara asked the deva Maheśvara, 'Noble son, why are you silent?' The deva Maheśvara answered, 'I request the prophecy of my unsurpassable true enlightenment.' Avalokiteśvara said, 'Noble son, in the world named Vivṛta, you will be the Tathāgata, the *arhat*, the *samyaksambuddha*, the one with wisdom and conduct, the Sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the Buddha, the Bhagavat Bhasmeśvara.' Then Umādevī came and bowed her head to Bodhisattva Mahāsattva Avalokiteśvara's feet and praised him: 'I pay homage to Avalokiteśvara, great lord, who gives life, who completely illuminates the world, who has a beautiful lotus in his hand, who has the splendour of beautiful lotuses, who travels around, who brings beings to *nirvāṇa*, who creates excellent minds, and who holds the *dharma*.'

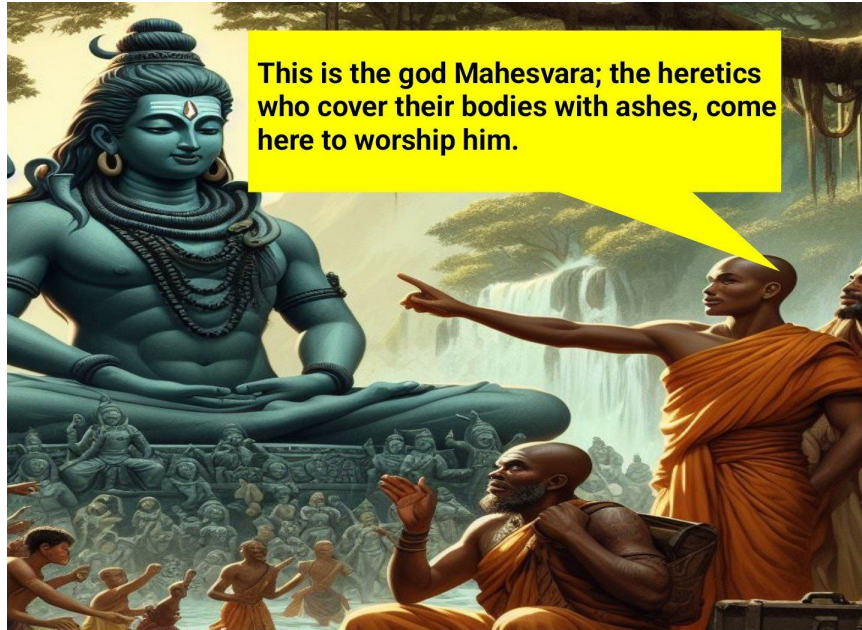


Xuanzang narrates about the bitterness among the Hinayanis and Mahayanis at Nalanda. When King Harsha wanted to build a temple for Mahayanists in Nalanda, Hinayanists started opposing it, according to them the monks of Nalanda were Sunyapuspa heretics and were the same as the 'Kapalika' Shaivas

Source: Si-Yu-Ki

(Buddhist records of the western world)

Hiuen Tsiang visited a Maheshvara shrine (Shiva Temple) at Peshawar , he saw Pashupatas whom he calls the heretics who cover their bodies with Ashes



Below the mountain was the temple of Mahesvara-Deva where heretics covered with ashes came for sacrifice. We are told of Pashupatas again in Jalandhara, Kashmir, Abicchatra and Ayamukha in which place Hiuen-Tsang was about to be sacrificed before a goddess.⁸ In Banaras these sectaries were 10,000



Buddhist riots of Vikramasila

Lama Taranatha narrates an incident where the 'Sendhava Sravakas' (Hinayanists) of Vikramasila who were Orthodox Buddhists, attacked Vajrasana temple during the rule of king Dharmapala, broke the image of Bodhisattva Heruka and burnt many books of Tanyrayana Buddhism.

Theme 5: Shift of depiction of Buddha in Hindu Texts

Bhagavata Purana (1.3.24)

श्लोक-२४

ततः कलौ सम्प्रवृत्ते सम्मोहाय सुरद्विषाम् ।

बुद्धो नाम्नाजनसुतः * कीकटेषु भविष्यति ॥

उसके बाद कलियुग आ जानेपर मगधदेश (बिहार)-में देवताओंके द्वेषी दैत्योंको मोहित करनेके लिये अजनके पुत्ररूपमें आपका बुद्धावतार होगा ॥ २४ ॥

Agni Purana (7th to 11th century AD) verse 16.2

Agni said:

1. I am describing the manifestation (of [Viṣṇu](#)) as [Buddha](#), by reading and hearing which one gets wealth. Once in the battle between [devas](#) and [asuras](#), [devas](#) were defeated by the [daityas](#) (demons, sons of [Diti](#)).
2. They sought refuge in the lord saying, “Protect us! Protect us!”. He ([Viṣṇu](#)), who is of the form of illusory delusion became the son of [Śuddhodana](#).
- 3-4. He deluded those demons. Those, who had abandoned the path laid down in the [Vedas](#), became the [Bauddhas](#) and from them others who had abandoned the [Vedas](#). He then became the [Arhat](#) (Jaina). He then made others as [Arhats](#). Thus the heretics came into being devoid of vedic [dharmas](#).
- 5-6. They did such a work deserving hell (as reward). They would receive even from the vile. All of them became mixed [Dasyus](#) and devoid of good conduct at the end of [Kaliyuga](#). Of the [Vājasaneyaka veda](#) (*Śuklayajurveda*) only fifteen sections will be existing.

agniruvāca |
vakṣye buddhāvātāraṇca paṭhataḥ śṛṇvatorthadam |
purā devāsūre yuddhe deṭyairddevāḥ papājitāḥ || 1 ||

[Analyze grammar]

rakṣa rakṣeti śaraṇaṃ vadanto jagmurīśvaram |
māyāmohasvarūposau śuddhodanasuto'bhavat || 2 ||

[Analyze grammar]

mohayāmāsa daityāṇstāmstyājītā vedadharmakam |
te ca bauddhā babhūvurhi tebhyaṇye vedavarjitāḥ || 3 ||

[Analyze grammar]

ārḥataḥ so'bhavat paścādārhatānakarot parān |
evaṃ pāṣaṇḍīno jātā vedadharmamādivarjitāḥ || 4 ||

[Analyze grammar]

nārakārhaṃ karma cakrurgrahīṣyantyadhamādapi |
sarve kaliyugānte tu bhaviṣyanti ca saṅkarāḥ || 5 ||

[Analyze grammar]

dasyavaḥ śīlahīnāśca vedo vājasaneyakaḥ |
daśa pañca ca śākhā vai pramāṇena bhaviṣyati || 6 ||

[Analyze grammar]

Padma Puran Uttarkanda (9th to 15th century)

verse 6.71.265 to 6.71.278

buddho dhyānājītāśeṣa devadevo jagatpriyaḥ || 275 ||

[Analyze grammar]

*nirāyudho jagajjaitraḥ śrīdharo duṣṭamohanaḥ |
daitṛyavedabahiḥkarttā vedārthaśrutigopakaḥ || 276 ||*

[Analyze grammar]

*śuddhodanirdaṣṭadr̥ṣṭiḥ sukhadaḥ sadasaspatiḥ |
yathāyogyākḥilakṛpaḥ sarvaśūnyo'khileṣṭadaḥ || 277 ||*

[Analyze grammar]

*catuṣkoṭipṛthaktatvaṃ prajñāpāramiteśvaraḥ |
pākhaṃḍavedamārgeṣaḥ pākhaṃḍaśrutigopakaḥ || 278 ||*

[Analyze grammar]

अमरकोशः

शौद्धोदनि (पुंलिङ्गः) » शाक्यः

मूलम् — स शाक्यसिंहः सर्वार्थसिद्धः शौद्धोदनिश्च सः । गौतमश्चार्कबन्धुश्च मायादेवीसुतश्च सः ॥ (१.१.१५) 

समानार्थकाः — शाक्यमुनि शाक्यसिंह सर्वार्थसिद्ध शौद्धोदनि गौतम अर्कबन्धु मायादेवीसुत

Vedānta. He alone has manifested Brahman. He is the cause of the Puru race. He is Buddha (literally, enlightened). He has won over through meditation the god of all gods. He is without a weapon. He has conquered the world. He is Śrīdhara. He deludes the wicked. He has outcast the demons from the Vedic (fold). He has preserved the meaning of the Vedas and the sacred texts. He is the son of Śuddhodana (i.e. he is Buddha). He is seen and shown. He gives happiness. He is the lord of the assembly. He shows favour to all as they deserve it. He is all void. He gives all that is desired. He has four crores of various principles. He is the lord who has gone beyond intelligence. He is the lord showing the path of the Veda to the heretics. He is the preserver of the texts sacred to the heretics.

Mahabharata Tatparya Nirnaya Chapter 32, Part 1

132) Till Kshemaka, Kings used to listen to Bharata and the other Shastras and knew everything. Due to their special protection and due to the influence of Sri Vyasa, Dharma and knowledge were not destroyed in Kali Yuga.

133) After a thousand years in the Kali Yuga all the noble men obtained the philosophy of truth. The Tripurasuras, who had been burnt by Rudra in the three cities, were born on Earth.

134) Along with all the great Sages, since Sri Vyasa, the treasure of all knowledge, had become invisible, these Asuras too obtained the knowledge of truth due to the power of their sampradayas.

135) Since all the bad Agamas had been destroyed, since their sampradayas too had vanished, and since the noble Agamas had proliferated, sinners too obtained the knowledge of truth.

136) Like a dog consuming Purodasha, like an antyaja listening to the nigamas, Daityas who are qualified for utmost sorrow got access to the knowledge of truth, something the Devatas could not tolerate.

137) Those who possess true knowledge can never have a bad fate. They would have to get eternal bliss. But the Asuras need to attain Andhantamas and not Mukti. Hence the Devatas pondered.

138) The Devatas have been appointed by Sri Hari to grant knowledge to the noble and to remove knowledge from the others. Therefore Brahma, Rudra and the others went to Sri Vishnu and requested him.

139) When they gathered on the northern coast of Ksheera Samudra and prayed to Sri Hari with excellent *Stutis*, he granted him freedom from fear. Immediately, he took on the form of a beautiful child.

140) The first amongst the Tripurasuras was born on Earth and was known as Shuddhodana and Jina. Sri Hari threw afar the child that was born to him in Gaya and slept in its position.

Mahabharata Tatparya Nirnaya Chapter 32, Part 2

142) Seeing that child laugh in that way right after birth, they were extremely surprised and when they enquired, Sri Hari said – “I am Buddha”. Being omniscient and complete in all respects, he told them thus and instructed them with the *Buddha-darshana*.

143) Noticing that they did not develop belief in him still, Sri Hari in the form of Buddha remembered all the Devatas, wanting them to come to battle with him. Realizing his intention, the Devatas hurled their entire cluster of weapons at him.

144) Sri Hari, being in the form of that newborn, swallowed Shiva’s Trishula and all the weapons of the others. In order to cause great illusion to Asuras, he quickly held the Chakra released by his own form of Vishnu.

145) Sri Hari converted that Chakra into a seat and sat on it. The entire group of Devatas bowed to him and returned to their lokas. Jina and the other Daityas immediately accepted his words.

146) All the sinners became greatly enchanted with Sri Hari, the best amongst the Devatas, and gave up knowledge and Dharma. Firmly believing that everything was momentary and that nothing was real, all of them went to Andhantamas.

147) Sri Narayana, in the form of Buddha, went to the Devatas and told them everything that had transpired. Upon their request, he revealed (the true) Buddha shastra that enables one to get rid of the shackles of Samsara.

Mahabharata Tatparya Nirnaya Chapter 32, Part 2

153) Sri Hari, in his form as Buddhadeva, instructed these and other special teachings to the Devatas and resided with them. Through another form, he proceeded to his own loka and stayed there. Thus, being distinct and unique at the same time, he remains at his own will.

154) After that, Jina established another sect relying on Buddha's teachings. All those with Asuric nature were greatly pleased with the Bauddha-mata and Jaina-mata.

155) The Devatas obtained another teaching from Buddha known as the 'Prashanta Vidya' and were greatly pleased. That teaching is the very essence of all the Vedas. Those who rely upon it attain Mukti quickly.

Theme 6: Historical worship of Buddha as Vishnu's Avatar

Varah Puran Chapter 48 verse 20-22

20-22. One may worship Narasimha for ridding oneself of sins, Vāmana for removing all stupefaction, Paraśurāma for wealth, Rāma for annihilation of enemies, Balarāma and Kṛṣṇa for begetting sons, **Buddha** for physical charm and Kalki for victory.

Hemadri Pandit's Chaturvarga Chintamani

अथ वृद्धद्वादशीव्रतम् ।

—०:०—

दुर्वासा उवाच ।

एवमेव आवणे तु मासि संकल्प्य द्वादशीम् ।
अर्चयेत्परमं देवं गन्धपुष्पनिवेदनैः ॥
बुधाय पादौ संपूज्य औधरायेति वै कटिम् ।
पद्मोज्जवाय जठरमुरः संवत्सराय वै ॥
सुयोवायेति कण्ठं तु भुजौ हौ विश्ववाहनः ॥
प्राग्वच्छस्त्राणि संपूज्य शिरो वै परमात्मने ॥
एवमभ्यर्च्य मेधावी तस्याग्रे पूर्ववद्वटम् ।

१०३८

हेमाद्रिः । [व्रतखण्डं १५ अध्यायः ।

स्थापयेत्तत्र सौवर्णं बुद्धं कृत्वा विचक्षणः ॥

बुद्धस्वरूपमुक्तं पुराणान्तरे ।

बुद्धस्तु द्विभुजः कार्यार्थध्यानस्तिमितलोचन इति ॥

तमप्येवन्तु संपूज्य ब्राह्मणाय निवेदयेत् ।

अनेन विधिना पूर्वं द्वादशी समुपोषिता ॥

शुद्धोदनेन बुद्धोऽभूत् स्वयं पुत्रो जनार्दनः ।

महतौघं श्रियं प्राप्तः पुत्र पौत्र समन्वितः ।

भुक्त्वा राज्यश्रियं सोऽथ गतिं परमिकां गतः ॥

इति धरणीव्रते बुद्धद्वादशीव्रतम् ।

अथ कल्किद्वादशी व्रतम् ।

Mudgal puran telling no worship buddha avatar

-Khand 8 Adhayaya 15

ध्यानसंयुक्तः समर्प्य दुन्दुये कृतम् । कर्मयोगयुतः सोऽपि तदाऽऽज्ञापालकोऽभवत् ॥५१॥ तथापि पूजया हीनो बभूव
बुद्धरूपधृक् । विष्णुर्वेदविरुद्धस्य मार्गसंसर्जनात् किल ॥५२॥ कलिप्रान्ते दुराचारा बौद्धमाया विमोहिताः । वर्णाश्रम-
परिभ्रष्टा भविष्यन्ति गृहे गृहे ॥५३॥ लेशमात्रेण धर्मस्तु स्थितस्तत्र महर्षयः । अधर्मेण जिनः सोऽपि सदोपोषणसंयुतः
॥५४॥ ततो बुद्धः स्वयं दुर्दिं परं ध्यान्वा तपोन्विनः । प्रार्थयिष्यति विघ्नेशं धर्मसंस्थापनाय वै ॥५५॥ ततो गणेश्वरः

Theme 7: Vedic retention in certain Buddhist Sects

Mahakavi Kshemendra of Kashmir calls himself Vyas Das and follow Buddha as well.

महाकविश्रीक्षेमेन्द्रप्रणीतं
दशावतारचरितम् ।

मत्स्यावतारः प्रथमः ।

अशेषविश्ववैचित्र्यरचनारुचये नमः ।

मायागहनगूढाय नानारूपाय विष्णवे ॥ १ ॥

देवः पायादपायात्रिभुवनभवनस्तम्भभूतः स युष्मा-

नायुष्मान्यैस्य भक्त्या प्रभवति पुरुषः स्वर्गमार्गेऽपवर्गे ।

मत्स्यः कूर्मो वराहः पुरुषहरिवपुर्वामनो जामदग्न्यः

काकुत्स्थः कंसहन्ता स च सुगतमुनिः कर्किनामा च विष्णुः ॥२॥

होमौनलशिखारूढमिव वक्रवर्णं पुनः ॥ ९ ॥

शौरिर्जयति कंसस्य जीवितप्रथमातिथिः ।

यश्चक्रे चक्रदानेन बाणबाहुप्रतिग्रहम् ॥ १० ॥

यस्य सभ्रूभ्रमाकम्पा माररामाः ससैनिकाः ।

चक्रुर्न रागं न द्वेषं स शान्त्यै सुगतोऽस्तु वः ॥ ११ ॥

स्वच्छन्दप्रोच्छलन्म्लेच्छतिमिरोद्भेदसच्छविः ।

कर्किविष्णुः प्रकाशाय प्रभातार्क इवास्तु वः ॥ १२ ॥

Dashavatar charitram

Ch 9 :- Buddha avatar is born in Shakya Family as son of Suddhodana.

बुद्धावतारो नवमः ।

काले प्रयाते कलिविप्लवेन रोगग्रहोऽग्रे भगवान्भवाब्धौ ।
मज्जत्सु संमोहजले जनेषु जगन्निवासः करुणान्वितोऽभूत् ॥ १ ॥
स सर्वसत्त्वोपकृतिप्रयत्नः कृपाकुलः शाक्यकुले विशाले ।
शुद्धोदनाख्यस्य नराधिपेन्दोर्धन्यस्य गर्भेऽवततार पत्न्याः ॥ २ ॥
मायाभिधाना नरनाथपत्नी गर्भे हरिं विश्वगुरुं वहन्ती ।
आसन्नचन्द्रेव सुधाब्धिवेला निधानधन्येव वसुंधराभूत् ॥ ३ ॥
कुक्षिं ततस्तत्क्षणमक्षताया विभिद्य मातुर्भगवान्प्रजातः ।
गर्भोदकास्पृष्टविशुद्धमूर्तिर्जाम्बूनदेनेव विनिर्मिताङ्गः ॥ ४ ॥
स जातमात्रस्त्रिदशप्रमुक्तनभोनदीवारिभराभिषिक्तः ।
पदत्रयीं कम्पितसर्वलोकां दत्त्वा दिशन्दिक्षु भृशं जगाम ॥ ५ ॥

sa sarvasattvopakṛtiprayatnaḥ

krpākulaḥśākyakule viśāle /

śuddhodanākhyasya narādhipendor

*dhanyasya garbhe 'vatatāra patnyāḥ //*¹⁶

Striving to help all those in need, he compassionately
descended to the great Śākya clan,
into the womb of the fortunate one,
the wife of the moon-like king Śuddhodana.

Theme 8: Modern re-interpretation of Buddha avatar

Dr. B.R. Ambedkar's Speech

Vows [\[edit\]](#)

The following are the 22 vows administered by Ambedkar to his followers:^[1]

1. I shall have no faith in [Brahma](#), [Vishnu](#) and [Maheshwara](#), nor shall I worship them.
2. I shall have no faith in [Rama](#) and [Krishna](#), who are believed to be [incarnation of God](#), nor shall I worship them.
3. I shall have no faith in [Gauri](#), [Ganapati](#) and other [gods and goddesses of Hindus](#), nor shall I worship them.
4. I do not believe in the incarnation of God.
5. I do not and shall not believe that Lord [Buddha was the incarnation of Vishnu](#). I believe this to be sheer madness and false propaganda.
6. I shall not perform [Shraddha](#) nor shall I give [pind](#).
7. I shall not act in a manner violating the principles and teachings of the Buddha.
8. I shall not allow any ceremonies to be performed by [Brahmins](#).



(left) On 14 October 1956, Ambedkar administering 22 vows after renouncing Hinduism at Deekshabhoomi, Nagpur; (right) Deekshabhoomi monument, located in [Nagpur, Maharashtra](#) where [B. R. Ambedkar](#) converted to Buddhism in 1956 is the largest hollow stupa in the world.^[5]

Srila Prabhupada's **mistranslation** of Bhagavata Purana 1.3.24

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ततः कलौ सम्प्रवृत्ते सम्मोहाय सुरद्विषाम् ।
बुद्धो नाम्नाञ्जनसुतः कीकटेषु भविष्यति ॥ २४ ॥

*tataḥ kalau sampravṛtte
sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati*

Synonyms

tataḥ — thereafter; *kalau* — the Age of Kali; *sampravṛtte* — having ensued; *sammohāya* — for the purpose of deluding; *sura* — the theists; *dviṣām* — those who are envious; *buddhaḥ* — Lord Buddha; *nāmnā* — of the name; *añjana-sutaḥ* — whose mother was Añjanā; *kīkaṭeṣu* — in the province of Gayā (Bihar); *bhaviṣyati* — will take place.

Translation

Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist.

Rebuttal:-

Anjana :- Male as per Sanskrit Grammar

Anjanaa :- Female in translation

Anjana =Jina as per critical edition

And Jina = Shuddhodana in context of Buddha avatar as seen from Mahabharat Tatparya Nirnaya

Prinsep :- 2 buddhas one for hindus and other for buddhists

The theory proposed by some¹ of two contemporary Buddhas—one for Hindus and the other for Buddhists,—is altogether fanciful. The plural number in the word *Kikatesu* in all the texts about *Jina-suta* (e.g. *Buddha nāmnu Jina-suta Kikatesu bhavisyati* —the *Jina-suta* named Buddha will be in the **lands** of *Kikāṭa*) is very significant for this point. A man cannot be born in a plurality of places at one time. Hence the word *bhavisyati* (i.e. will be) in the said texts does not refer to Śākya Singha's birth but refers to his beginning his career after having

Source :- The Buddha Mimansa
by Maitreya (1925)

¹ Prinsep Indian Antiquities Vol II (Useful Tables, p 164) —Prof Wilson in the Oriental Magazine for 1825 —Patel's Chronology (See N)

S.N. Goenka's faulty agreement

Joint Communiqué by Jagadguru Shankaracharya Shri Jayendra Saraswatiiji of Kanchi
Kamakoti Pith and Vipassanacharya Satya Narayan Goenkaji.

The Maha Bodhi Society Office, Sarnath, Varanasi. 3:30 p.m., 11 November 1999

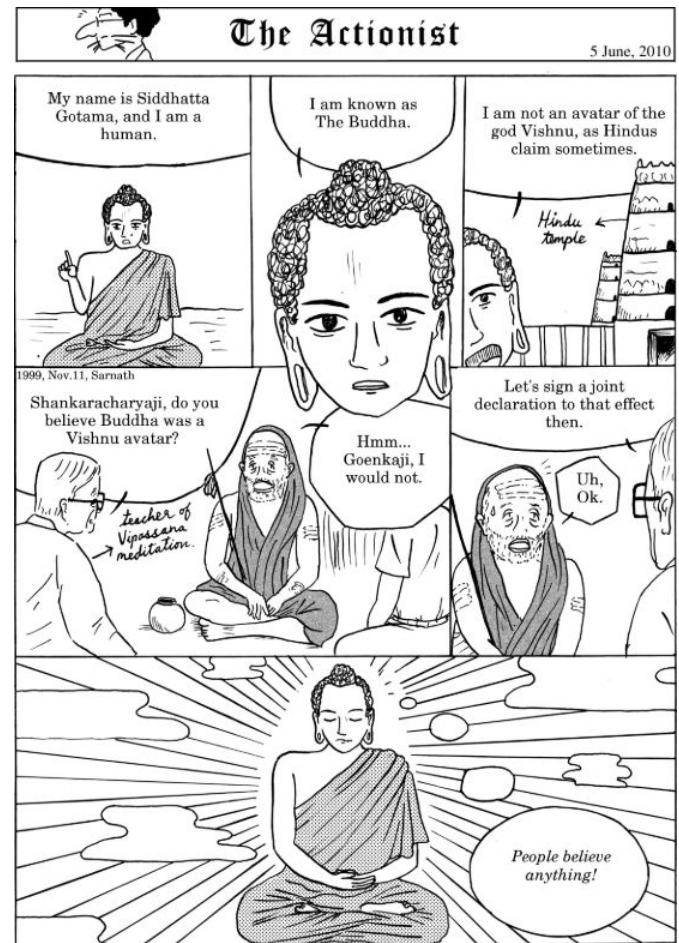
This joint communiqué is being issued after the cordial talk between Jagadguru Shankaracharya Shri Jayendra Saraswatiji of Kanchi Kamakoti Pith and Vipassanacharya Guruji Shri Satyanarayana Goenkaji.

Both agree and wish that there should be harmonious and friendly relations between both ancient (the Vedic and the Śramana) traditions. If there has been any misconception in this matter in the minds of the people of the neighbouring countries, it should be removed at the earliest.

The following was agreed:

1. Due to whatever reasons some literature was written (in India) in the past in which the Buddha was declared to be a reincarnation of Vishnu and various things were written about him. This was very unpleasant to the neighbouring countries. In order to foster friendlier ties between the two communities we decide that whatever has happened in the past (cannot be undone, but) should be forgotten and such beliefs should not be propagated.
2. A misconception has spread in the neighbouring countries that the Hindu society of India is organising such conferences to prove its dominance over the followers of the Buddha. To forever remove this misconception we declare that both Vedic and Śramaṇa traditions are ancient traditions of India. Both have their own prestigious existence. Any attempt by one tradition to show itself higher than the other will only generate hatred and ill will between the two. Hence such a thing should not be done in the future and both traditions should be accorded equal respect and esteem.
3. Anybody can attain a high position in the society by doing good deeds. One becomes a low (person in society) if one does evil deeds. Hence anybody can-by doing good deeds and removing the defilements such as passion, anger, arrogance, ignorance, greed, jealousy and ego-attain a high position in society and enjoy peace and happiness.

We agree on all the three things mentioned above and wish that all the people of India from all the traditions should have cordial relations and the neighbouring countries should also have friendly relations with India.



Mistranslation of Bhavishya Puran Pratisarga Parva 4th khand chapter 12 verse 27 by Pandit Baburam Upadhyaya

६४८

भविष्यपुराणम्—प्रतिसर्गपर्व

शतकोटिमिता दैत्या धर्मात्मानो निवासिनः । गृहीत्वा यज्ञभागं च देवतुल्या बभूवुरे ॥२२॥
तदा निर्बलिनो देवाः क्षुधया पीडिताः प्रभुम् । भगवन्तं महाविष्णुं तुष्टुदुः परया गिरा ॥२३॥
चतुर्भुजसमूहानां वर्षाणां भगवन्प्रभो । अधिकारविहीनाश्च वर्तन्ते स्वर्गमण्डले ॥२४॥
तामसान्तरमेवापि षोडशैव चतुर्भुजम् । व्यतीतानि महाविष्णो भायिनां दुःखमुज्ज्वलाम् ॥२५॥
इति श्रुत्वा वचस्तेषां भगवान्मधुसूदनः । दृष्ट्वा संस्तुतवार्तायिः दैत्यान्धर्मपरायणान् ॥२६॥
बौद्धरूपस्वयं ज्ञातः कलौ प्राप्ते भयानके । अजितस्य द्विजस्यैव सुतो भूत्वा जनार्दनः ॥२७॥
वेदधर्मपरास्त्वन्विश्रामोहयामास दीर्यवान् । निर्वेदाः कर्मरहितास्त्रिवर्णास्तामसान्तरे ॥२८॥
षोडशे च कलौ प्राप्ते बभूवुर्जगज्जितः । तदा दैत्या रणादिष्टास्सर्वे त्रिपुरवासिनः ॥२९॥
मनुजान्पीडयामासुर्निर्यज्ञान्देवज्जितान् । क्षयं जम्बुनरास्सर्वे कल्पान्तो दैत्यभक्षिताः ॥३०॥
पुनस्तत्पुण्ये प्राप्ते कैलासे युगुकालये । देवैश्चाराधितः शम्भुस्सर्वलोकशिवङ्कुरः ॥३१॥
ज्योतिर्लिङ्गं वपुः कृत्वा तत्र तस्यैव भयङ्कुरः । एतस्मिन्नन्तरे देवाः प्रसन्नास्तामसान्तरे ॥३२॥
भूमेस्सारं गृहीत्वा ते रथं कृत्वा विधानतः । चन्द्रभास्करयोस्साराञ्चक्रे कृत्वा तथैव च ॥३३॥
मुमेरोश्च तथा क्षारात्केतुं कृत्वा रथस्य वै । ददौ शिवाय महते यानं स्यन्दनरूपि तत् ॥३४॥
तदा ब्रह्मा स्वयं प्राप्य बभूव रथसारथिः । वेदाश्च बाजिनश्चासन्देवदेवस्य वै रथे ॥३५॥

द्वारा रचित उन पुरों में दैत्यों की स्त्रियाँ तथा सौ कोटि धार्मिक दैत्यगण प्रसन्नतापूर्ण निवास कर रहे थे । वहाँ रहकर दैत्यों ने देवों के यज्ञ-भाग को भी ग्रहण करना आरम्भ किया जिसमें क्षुधा से पीड़ित होकर देवों ने अपने स्वामी भगवान् विष्णु की उत्तम स्तुतियों द्वारा आराधना की—भगवन्, प्रभो ! हम लोगों को अधिकारहीन होकर रहते हुए चारों युगों के सभी वर्ष व्यतीत हो गये । महाविष्णो ! यहाँ इस कल के समय भूमण्डल में भी दुःखों के भोग करते सोलह बार चारों युग व्यतीत हो गये । २०-२५। इस प्रकार उन लोगों के आर्तनाद सुनकर भगवान् मधुसूदन ने उन धार्मिक दैत्यों को संस्कृत भाषा में निपुणता प्राप्त करते हुए देखकर उस भीषण कल के समय स्वयं बौद्ध रूप धारण किया, जो पहले अजित बाह्मण के पुत्र रूप में प्रकट हुए थे । जनार्दन भगवान् ने उन वेदधर्म परायण दैत्यों को अपनी माया से माहितकर उन्हें सुखी एवं कर्मरहित किया । इस प्रकार उस कल में इनके सोलह वर्ष की अवस्था प्राप्त होने के

In the translation the word dwija is translated as Brahmin which is technically wrong.

Moreover Ajina=Jina and in case of Buddha avatar Jina = Shuddhodana was identified by Madhvacharya in Mahabharata Tatparya Nirnaya

Reinterpretations of Mahabharata Tatparya Nirnaya

सोमलतायाश्च हुतशेषे च कीर्तितः' इत्यभिधानम् । पुरः प्रथमं दास्यते दीयते इति पुरोडाशो ब्रीहियः पिष्टको हविर्भेदः । अवलीढमास्वादितम् । अवद्याय अशुचित्वाय अलेडिति अवलीढम् । वेदश्रुतिं वा वेदश्रवणमिव । वर्णेष्वन्त्यो जनः शूद्रोऽप्यन्त्यजन उच्यते । वर्णबाह्योऽप्यन्त्यजनः । अन्त्योऽधम इति अधमजनोऽप्यन्त्यजनः । तन्मात्रयोग्याः सुयोग्याः ॥१४२-४॥ पुरुभिर्देवैः पुरुभिर्वेदैः पुरुभिर्नामभिः स्तुतः । यत्सन्निधानेनेन्द्रोऽपि पुरुष्टुत इत्याहूयते । श्रयति तनूकरोति मातुः स्तनं पीत्विति शिशुः स्तनन्धयः ॥१४५॥ शुद्धोदनेत्येव । 'शुद्धोदनसुतो बुद्धो मोहयिष्यामि मानवान्' [शां.प. ३४८.४३] इति भारते । ननु तर्हि 'बुद्धो नाम्ना जिनसुतः' इति भागवतविरोध इत्यत आह-जिनेति चोक्तः । शुद्धोदन एव जैनधर्मप्रवर्तकः प्रथममासेति जिन इति चोक्तः । एतेन ऐतिहासिकः शुद्धोदनसुतो बुद्धोऽन्यः, भगवद्वतारभूतो बुद्धोऽन्य इति वदन्तः परास्ताः । न केवलं बुद्धः, अयं शुद्धोदनोऽप्यन्य इति त्वद्भुतमितिहासकौशलम् । सम्प्राप्त्य, यथा प्रासनानन्तरं तं शिशुं कोऽपि न पुनः पश्येत् ॥ १४६ ॥ स्वशिशुं गतमजानमानाः । शिशुरूपं

Reinterpretations in Critical Edition of Bhagavata Purana by Sri Radhakrishna in 1989

व्याख्यानचतुष्टयविशिष्टम्

[1-3-28

सः भगवान् एकोनविंशे विंशतिमे विंशतितमे चावतारे वृष्णिषु यादवेषु रामकृष्णाविति बलरामश्रीकृष्णाविति जन्मनी प्राप्य भुवो भ्रमहरत् ।

पूतनासंहारमारभ्य आभारतसङ्ग्रामसमाप्तिं कृतो दुष्टसंहारो धर्मसंस्थापनाय उद्दिष्टः । तद्धर्मसंस्थापनम् अद्यापि भगवद्गीतामुखेन निरुद्धत एव ॥ २३ ॥

ततः कलौ युगे सम्प्रवृत्ते सुरद्विषां सम्मोहाय कीकटेषु गयाप्रदेशे जिनसुतः नाम्ना बुद्धो भविष्यति ।

अत्र राक्षससम्मोहनं नाम कामक्रोधादीनां तत्प्रेरितानां दुष्टानां च प्रेममार्गे निर्वीर्यतापादनं, अथवा प्रेम्णा विजितत्वम् ।

अयं बुद्धो न शौद्धोदनिः गौतमबुद्धः । अपि तत्प्राक्कालिकः अन्य एव स जिनसुतः । तस्याराधकाः जैनाः । जैनगौतमबुद्धयोर्विषये चरित्रलेखकैः उक्ताः अंशाः भ्रान्तिमूलका इति ज्ञायते ॥ २४ ॥

In commentary he claims Buddha avatar is not Shuddhodani Gautam Buddha while Padma Purana 6.71.277 uses it while describing Buddha avatar.

Next he says Jina in Jinasutah means Jain but that is wrong because Jina is used even for Buddhists plus as per traditional buddhist accounts Shuddhodana did become an Arhat as well by learning from Buddha.

Rejection of Gautam Buddha avatar by Karpatri Swami Ramayan Mimansa

अध्याय

बौद्धों द्वारा विकृत रामचरित

१०७ ।

यथाहि चोरः स तथाहि बुद्धस्तथागतं नास्तिकमत्र विद्धि ।
तस्माद्विद्यः शक्यतमः प्रजानां स नास्तिके नाभिमुखो बुधः स्यात् ॥”

(वा० रा० २।१०९।३३, ३४)

श्रीराम की इन बातों को सुनकर जाबालि ने कहा — “मैं नास्तिक नहीं हूँ । आप को वन से लौटाने के लिये इस प्रकार की बातें मैंने की हैं ।”

वसिष्ठ ने भी श्रीराम से कहा — ‘जाबालि लोक की गति, अगति को जानते हैं । नास्तिक नहीं हैं । आप को वन से निवृत्त करने के लिये ही इन्होंने वैसा कहा है ।’

बुद्धादि नास्तिक भी प्राचीन हैं । कई लोग बुद्ध और तथागत का नाम देखकर बाल्मीकिरामायण का निर्माण गौतम बुद्ध के पश्चात्कालीन मानते हैं, पर यह ठीक नहीं है, क्योंकि अवतार बुद्ध गौतम बुद्ध से भिन्न ही है । जैसे मुख्यलक्ष्मी गृहलक्ष्मी से भिन्न होती है वैसे ही बुद्ध भी गौतम बुद्ध से भिन्न हैं । बौद्धों के जातको का भी यही मत है । लङ्कावतारसूत्र में लङ्कापति रावण को उपदेश करनेवाले भी एक बुद्ध थे । उसी ग्रन्थ में बुद्ध ने अपने पूर्व के अनेक बुद्धों की चर्चा की है । अतएव

“द्वे सत्त्वे समुपाश्रित्य बुद्धानां धर्मदेशना ।”

के अनुसार परमार्थ एवं संवृत सत्त्व स्वीकार करके ही बुद्धों की धर्मदेशना सिद्ध होती है ।

यहाँ ‘बुद्धानाम्’ यह बहुवचन निर्देश भी सिद्ध करता है कि बुद्ध अनेक हुए हैं । उन्हीं बौद्ध सिद्धान्तों का पुराणों में भी खण्डन है । भगवान् व्यास के सूत्रों में भी बौद्धमत और जैनमत का खण्डन है । एतावता भी व्यास और गौतम बुद्ध तथा महावीर से प्राचीन हैं । पाणिनि के सूत्र ‘पाराशर्यशिलालिङ्ग्याम्’ (पा० सू० ४।३।११०) में व्यास की चर्चा है । महाभारत, गीता, ब्रह्मसूत्र आदि के रचयिता व्यास पाँच हजार वर्ष से भी अधिक पुराने हैं,